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THE Bible Champion

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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator.*

THE SUFFICING BIBLE

BY AMOS R. WELLS.

When I am tired, the Bible is my bed;
Or in the dark, the Bible is my light;
When I am hungry, it is vital bread;
Or fearful, it is armor for the fight.
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Or would I rest, it is a flowery lea.
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Or ugliness? It is a garden fair.
Am I athirst? How cool its currents run!
Or stifled? What a vivifying air!
Since thus thou givest of thyself to me,
How should I give myself, great Book, to thee!

FRANK J. BOYER, PUBLISHER, READING, PA.

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Formerly the American Bible League

An Organization formed to promote a true knowledge of
the Bible and consequent faith in its Divine Authority.

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The Bible Champion---December, 1919

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The Bible League of North America

An Organization Formed to Promote a True Knowledge
of the Bible and Consequent Faith in Its Divine Authority.

ITS OBJECT AND PURPOSES



HE Bible League of North America has for its object the inauguration of methods to counteract the destructive tendencies of Biblical Higher Criticism and to set in clear light the arguments, both old and new, which establish the claims of the Bible as the Inspired Word of God, and the Perfect Rule of Religious Faith and Practice.

One of the most effective means to this end is the holding of Bible Conferences, where opportunity presents—anywhere, from coast to coast—to arouse interest in this great work. These Conferences are in charge of the General Secretary of the Bible League, the Rev. Jay Benson Hamilton, 24 East 125 St., New York, N. Y., who is also Editor of *THE BIBLE CHAMPION*, and who devotes his entire time to this work. Explanation of plan of conferences and securing dates may be had for the asking.

The Bible League of North America has a message for America. Dr. Hamilton is commissioned to deliver this message. His experiences proves him especially adapted to win success in work of this kind. At these Bible Conferences Dr. Hamilton delivers a series of addresses in two parts:

Part 1—The Old Book—Maintaining the integrity and authority of the Bible as the Inspired, Infallible Word of God, as outlined below. The addresses of

Part 2 declare the Duty of the Church to maintain in comfort the Ministers of God; especially those who have given their lives to the service of God, and remain in weakness and old age. As all denominations are seeking ways and means to pay this debt of love, the addresses of Part 2 may make part of the program as local needs and conditions may suggest.

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This is our first concerted effort we are making to bring our subscription list up to what it ought to be, and we will have to depend on our friends to assist us in our campaign. If YOU are not able to take up this plan please suggest it to some one who can and give him your assistance and encouragement—will you? Thanks! Make a money orders and drafts payable to

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FRANK J. BOYER, Publisher, Reading, Pa.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 25

DECEMBER, 1919

No. 12

Editorial Office, Bible League of North America

24 East 125th Street, New York City.

Members of the Bible League:—

Dear Friends:—There are no dues in the Bible League. The rule was adopted in the beginning, that subscription to the magazine constituted membership in the League. The U. S. Government approved our plan, but required that it should be paid annually, in accordance with the Postal Regulations, to be entitled to admission of the Magazine in the mail. A small time allowance is granted to give opportunity to secure renewals. Will each Leaguer consult the label on his or her magazine. It is supposed to indicate the time of expiration. The publisher, Mr. Frank J. Boyer, Reading, Pa., relieves the editor of the care of this part of the work, that he may devote his time to editorial, and general work, Bible Conferences, and interviewing old and new friends.

A number of Leaguers, desired to contribute toward the work of the Bible League, in addition to the subscription for the magazine. All such were called patrons, and contributed what they felt inclined, from Five Dollars up, to some quite generous sums from Leaguers of means. The subscription for the magazine, \$1.50, went toward printing the magazine, the remainder, to the treasury for general expenses of the League, Bible League Conferences, editor's expenses, literature, etc. It would lift all burdens and open wide doors of opportunity, were we able to distribute our literature widely throughout the United States and Canada.

One way the publisher has devised to double our subscription list is the Premium Plan. Any subscriber can, with a little effort, secure a small club, and his own free. Or by using the Book Offer, can secure a Bible, or a number of very valuable books, without cost. Relieve his anxiety by an immediate letter. If you are behind, send him a check. Or, better, do that, and in addition, ask him for the plan of Club Premiums and get up a Club. The editor, grateful for the publisher's knidness when we were seriously ill, urges every lover of the Bible, and friend of the League, to lend a hand, first mail. Your friend and brother,

JAY BENSON HAMILTON, *General Secretary.*

Make the Champion a Champion



WHEN your Magazine was to be revived after about two years' silence the question of name was given careful consideration. When men seek a Leader for an Army, they do not choose a Student Teacher, but a *Fighter*. Those, who will consult a list of Periodicals related to, or dealing with the Bible, will find not one whose title indicates that its object is maintenance or defence.

Each of the Committee of Three, to select or suggest a name, without consultation with each other, recommended the change of name from *Bible Student and Teacher*, to *BIBLE CHAMPION*. The Editor desires to make the name indicative of the character of our Organ.

We represent all Evangelical Denominations. It is self-evident that we must avoid all discussions that will create division and dissension among those who must be in harmony with union. The foe is daring and defiant. He is as shrewd and cunning as he is base and unscrupulous. He seeks to destroy the faith of all men in the truths of the Bible. He is quick to seize every opportunity to create differences and controversy and conflict between the sects. We should not become his ally by fostering disputes between comrades. With the foe we should proclaim and conduct unsparing and deadly war to the finish. We will suggest in our next Number, ways in which our readers and friends may become active and useful helpers. Now the watch-word is "Unity, Not Uniformity." *We Be Brethren.*

The Arena

Resurrection--Judgment

BY WILLIAM H. BATES, D.D.



IN his recent book on "The Coming of the Lord," the Rev. James H. Snowden, D.D., professor of Systematic Theology in the Western (Presbyterian) Theological Seminary, Pittsburgh, Pa., gives in Chapter XII, among thirteen reasons for Postmillenarianism, this: "9. *One General Resurrection and Judgment*. Postmillenarianism holds that the Scriptures teach that there is to be one general resurrection and judgment, when 'the dead, the great and the small,' shall stand before the throne, and every one shall be judged according to his works" (p. 241).

There are two methods of conducting a disquisition: one is to adduce in order the considerations that lead up to and prove the conclusion at which you wish to arrive; the other is to state your conclusion at the outset, and then present the considerations which support and substantiate it. We will adopt the second method.

Then, as to "one general resurrection and judgment," let us at the outset say, distinctly and unequivocally: *There isn't any such thing*. The Scriptures do not teach it, but quite otherwise, as we shall see.

I

Judgments.

Jesus says, John 5:24, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into (R. V.) judgment (*krisis*)."

St. Paul says, Romans 8:1, "There is therefore now no condemnation (*kata-krima*, down judgment) to them which are in Christ Jesus."

This is the plain record. Accordingly, the believer already "hath everlasting life,"—an inalienable possession (John 5:28, 29; 6:39, 40, 44, 54); he is "in Christ," who his own self bare our sins in his own body on the tree" (1 Peter 2:24). Already "crucified with Christ" (Gal. 2:20), the penalty of his sins was borne on the cross. There he was judged and acquitted. He is "justified from all things" (Acts 13:39). His debts are all paid, and receipted with a carmine seal; and shall he be brought into court to answer again for those same debts? Nay, verily.

There is no judgment, no kata-krima condemnation, for the believer.

2

The judgment of Matt. 25:31-46 has been multitudinously expounded, with an assurance and insistence equalled only by the lack of sense in so doing, as the final judgment, a general judgment, a grand assize, in which all humanity—those then living upon the earth and the rest resurrected from the dead—are to be gathered, their case adjudicated, their destiny adjudged and declared.

This judgment is, plainly on the face of it, an adjudication, the issue undetermined until the case proceeds and is concluded. But who are in it? Certainly not believers who are "in Christ," for they "shall not come into judgment."

So far as the record goes—and nothing else is admissible here, for we are after what "the Scriptures teach"—the personnel of this judgment consists of the Judge and his retinue (Matt. 25:31), "the nations" (vs. 32), and his "brethren" (vs. 40). These, no more, no less. Positively, if any resurrected dead people are there, they have to be read in, for they are not in the record.

It is worth while to note that in the whole Book of Matthew only three facts of resurrection are mentioned: "In the resurrection whose wife shall she be of the seven" (22:28); Christ's own resurrection (28:6); "and the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection" (27:52, 53). If there were to be people, once dead, in this judgment; if the Holy Spirit meant ever to reveal a simultaneous resurrec-

tion of all the dead, would he not—if this is a general judgment—of all places make the revealment just here? But He did not.

Christ, in his Great Commission (Matt. 28:19), said: "Go ye, therefore, and teach all (R. V.) *the nations*, baptizing," etc. Do this to dead people? Hardly! According to the Matthew judgment, "Before him shall be gathered all (R. V.) *the nations*" (25:32). Why dead people here any more than in the preceding case? If there are none, what becomes of the "general" judgment?

But who are "the nations?" The Greek word translated "nations," *ethnos*, (which enters into our word "ethnology,") is used in the New Testament 164 times, and is rendered 93 times *Gentiles*, 64 times *nations*, 5 times *heathen*, 2 times *people*. My New Testament lexicon gives, *for the plural*, this definition: "*nations or people, as distinguished from the Jews.*" In Numb. 23:9 we read: "From the top of the rocks I see him," i. e., collective Israel, and it is added, they "shall not be reckoned among the nations." Says Alford on Matt. 25:32, "The expression *all the nations* implies *all the nations of the world* as distinguished from the *elect already gathered to Him*, just as the Gentiles were by that name distinguished from his chosen people, the Jews" (p. 176). If the foregoing be correct, then it must be allowed that the Jews are excluded as *subjects* of this judgment. If the Jews are not in it, if there are no resurrected dead people in it, then the only ones that can be in it, simply and solely, must be "the nations"—"Gentiles"—then living upon the earth. Again, what becomes of the "general" judgment? It is impossible.

3

While, as we have seen, there are no "believers" in the judgment of Matthew 25, they nevertheless, according to the judgment of 2 Cor. 5:1-10, have an accounting or rendering of their own "for the things done in the body" (vs. 10).

But this is not a *krisis* judgment, an assize, when doom is decided and declared—no, no; that matter is settled when men "believe" unto "everlasting life" (John 5:24)—but simply a time when desert is determined. Nor is it a "throne" (Matt. 25:31; Rev. 22:11) judgment, but a *bema* tribunal ("judgment seat," Rom. 14:10; 2 Cor. 5:10), which two things should not be confounded. The question here is not at all as to being "saved," but as to being rewarded. This judgment is simply and solely a tribunal of award, and it is for believers only,—those translated from the earth (1 Cor. 15:51-53) when Christ comes for His saints, and those "in Christ" raised from the dead in the "first resurrection." This is a judgment, not upon the believer's person, but upon his works, awarding rewards therefor.

That only believers are in this judgment should be evident to all those who do not persist in reading into the record what isn't there. "For we must all appear before the judgment seat (*bema*) of Christ" (5:10). Who are the "we"? The context determines. "*We know . . . we have a building . . . we groan . . . we would be clothed upon . . . we are always confident,*" we, we, we a round dozen of times in the passage, and none others,—the very same "we" in every instance. Who? Believers and believers only, of course. This being so, the general-judgment notion is again most effectually disposed of. Yet Dr. Snowden (p. 154) interprets this as a general judgment!

4

There remains to be considered the Great White Throne judgment of Revelation 20:11.

This is the final judgment. How this judgment can be confounded with the judgment of Matt. 25:31-46, and that one made the last judgment, as is so often done, presents a problem of exegetical obfuscation, that is, to me, a psychological puzzle.

1. That is at the second advent of Christ; this, "a thousand years" later.
2. That is distinctly and definitely upon the earth (Joel 3:2, 12) (R. V.) where "the nations" are; in this, the earth has "fled away" (Rev. 20:11).
3. In that are the then living nations; in this, the dead, and they are yielded up from the sea, death, and hades (Rev. 20:13).
4. In that, there are no dead; in this, none but the dead.

5. In that, there is no hint of resurrection; in this, all are resurrected.
6. In that, there is a mixture—sheep and goats; in this, all are of one kind.
7. In that, the judged stand before Christ as “the Son of man” (Matt. 25:31); in this, they stand “before God” (Rev. 20:12).
8. In that, there are no “books” of account, but the principle of judgment is the treatment of the “brethren”; in this, “books are opened” and judgment is rendered according to “those things which are written in the books,” in which record there can be for uncounted myriads no possible “brethren” debit.

Summary of Judgments.

The Scriptures—uninterpolated and untampered with—plainly teach at least four judgments, as we see above, the first past, the others future.

1. The Judgment of the Cross (John 19:17, 18), in which penalty for sin was executed (Gal. 3:13; 1 Peter 2:24; 3:18) and the believing sinner, because of Christ’s expiatory work in his behalf, is acquitted and comes no more into condemnatory judgment (Rom. 8:1; John 5:24).

2. The Judgment-Seat Tribunal, when Christ comes for His saints, and recompense is made to them—the translated and the first-resurrection believers—for their works (1 Thess. 4:16, 17; Rom. 14:10; 2 Cor. 5:10; 1 Cor. 4:5; Rev. 22:12; 1 Cor. 3:8, 13-15; 2 Tim. 4:8).

3. The Glory-Throne Judgment, when Christ comes with His retinue of angels and saints (Matt. 25:31; Jude 14, 15; 1 Cor. 6:2) to judge the then living nations (Matt. 25:32-46; Joel 3:2; 12 R. V., Zeph. 3:8).

4. The Great White-Throne Judgment, when is the second resurrection, that of the wicked dead, and sentence is passed upon them (Rev. 20:5, 11-15).

The first was at Calvary, A. D. 30; the second is in the upper regions to which the Church has been translated, and occurs at the undated end of the present church-age and the opening of Daniel’s seventieth prophetic week; the third is upon the earth at the end of that week; the fourth is in the heavens a thousand years later.

All will be judged indeed, but not all at one time. Thus the “one general judgment” notion seems to be exceedingly disposed of, and to be ready for a not unsympathetic, if unlamented, inhumation.

A general resurrection and a general judgment stand or fall together. Since there can be no general judgment, as has been conclusively shown above, by the same token there can be no general resurrection. It is impossible. But something further, from an exegetical point of view, remains to be presented about

Resurrections.

Professor Snowden says: “The final coming of Christ is to be attended with the ‘last things,’ the general resurrection and judgment that mark the end of the world. This fact in Scripture teaching would never have been doubted and no other theory would ever have been dreamed of if it were not for one highly symbolical passage of Scripture, Rev. 20:4-6” p. 143. And another Pittsburgh theological professor (United Presbyterian), the Rev. David A. McClenahan, D.D., in a strong and labored article in last July *Bibliotheca Sacra*, says: Premillennarians base their belief in two resurrections on one Scripture text, and that text found in the most symbolical book in the Bible, and in the most symbolical section of the book” (p. 290).

I

St. Paul says: “The Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first” (1 Thess. 4:16).

All mankind is divided into two classes: those “in Christ” and those out of Christ. And “first,” *protos*, is an ordinal number. The dictionary says that an ordinal is “The form of the numeral that shows the order of anything in a series.” If there is a *protos*, first, then there is of necessity a *deuteros*, second, in the series. If the “dead in Christ” rise “first,” then here, certainly is a “first resurrection,” and the rising of those out of Christ will as certainly be a “second resurrection” in the series. But it may be answered, they will rise at the same time. Absolutely not, so far as the record goes, for, positively, they are not in this Thessa-

Ionian event unless they are gratuitously and unwarrantably read in,—a proceeding that is taboo in this disquisition. Then, if they ever rise—as they will—they must rise “second” and in some other event. A second resurrection, therefore. Thus two resurrections are proved apart from the “one text” in Rev. 20.

What becomes of the Pittsburgh dual declaration that there is but a single passage or text of Scripture—and that a “symbolical” one—that can furnish ground for two resurrections? These beloved professors should make their declaration a matter of revision, and—repentance!

2

We now come to the scandalous (stumbling block) passage, Rev. 20.

The language of the Bible is of three kinds: figurative, symbolical, literal, and it is the province of the student, reader, interpreter, to determine of which kind the passage is that he is considering, and interpret it accordingly.

It is scandalous, in more than a stumbling-block sense, the way Scripture is being treated. If a text is in your way, just say it is “symbolical,” and you have disposed of it. Cannot a symbol mean what it says? Is it necessarily mendacious? Or you can vary your vocabulary, and say it is figurative, or spiritual, or oriental, or Judaistic, or apocalyptic—this does not exhaust the choice list of decorative epithets—or of any interpretation you can call it crass literalism, pessimistic, fatalistic, etc., etc., and the question is settled! And this is “scholarship.” As we got through Dr. Snowden’s book we exclaimed (privately), “Bravo! bravo! A masterpiece!—of ragtime exegesis and jazz exposition. A neighboring phonograph was ringing in our ears.

Revelation 20:6 says: “Blessed and holy is he that hath part in the first resurrection,” it having already been stated in the preceding verse that “the rest of the dead lived not again until the thousand years were finished.” A second resurrection, certainly. Oh, but this is “highly symbolical.” Of what?

Dean Alford, *primus inter pares* as an exegete and expositor—once a post-millennarian but who came to see otherwise—says: “The whole Church, for over three hundred years, understood Rev. 20:1-6, in a plain, literal sense, and it is the most cogent instance of unanimity which primitive antiquity presents,” a unanimity that does not seem to have been heard of in Pittsburgh. (“This fact in Scripture teaching would never have been doubted and no other theory would ever have been dreamed of,” etc.! Is church history studied in the iron city divinity schools?) And the Dean says: “As regards the text itself, no legitimate treatment of it will extort what is known as the spiritual interpretation now in fashion”; and if it be allowed, “then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to anything.” The two resurrections cannot be snuffed out by a subterfuge, symbolical or otherwise.

3.

Trying to study my way through the babel and babble of voices and views into a clear, rational Scripture-understanding on this subject, that which longest stood in my way and presented the greatest difficulty was John 5:28, 29, “Marvel not . . . all that are in their graves . . . shall come forth; they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.”

I had been told, in my boyhood schooldays, that a comma marks a pause long enough to count one; a semicolon two, a colon three, a period four. Here were two resurrections—to “life” and to “damnation”—with only a comma between them, i. e., to say, they were practically simultaneous,—a resurrection of all the righteous and wicked, and at one time: a “general” resurrection and consequently judgment. So it seemed to me, but it did not fit in with other and different teaching of Scripture.

Dr. Snowden says of this passage: “Jesus taught the simultaneous resurrection and judgment of both the righteous and the wicked It is only by a forced interpretation that the plain meaning of this passage can be made to fit the premillennarian view” (p. 144).

The difficulty that seemed so great, solved itself thus: One day I was reading Luke 4:16-21, where Jesus went into the Nazareth synagogue and there was delivered unto Him the roll of the prophet Isaiah, from which He read: “The

Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor . . . to set at liberty them that are bruised, to preach the acceptable year of the Lord." He handed back the roll and "sat down." The eyes of all were fastened upon Him, and He said, "This day is this Scripture fulfilled in your ears."

Turning back to the passage which He read, Isaiah 61, I found that He "sat down" at a comma. The next clause is, "and the day of vengeance of our God." The "year" of grace—the "day" of judgment. That which Jesus read was then "fulfilled," but the very next clause which He did not read, separated from the other by only a comma, is not yet fulfilled, and is yet future. If Isaiah wrote the passage 608 B. C., then up to this year of grace 1919, 2,617 years have elapsed and how many will yet pass before "the day of vengeance of our God," who can tell? Thus we have the Bible's own determination of the length of time that may be covered by a comma.

If this little punctuation mark already covers 2,617 years, with an indefinite number of years yet to come, why should I have any trouble with the one thousand years (Rev. 20:4, 5) that are indicated by the comma separating between the resurrections of "life" and "damnation" in John 5? So when Prof. Calvin Goodspeed, D.D., LL.D., in his *Messiah's Second Advent*, represents "the resurrection as but a single transaction in which there shall be a simultaneous coming forth of both righteous and wicked" (p. 16), and asks, "Are we not forced to believe that both the righteous and the wicked are raised in the same resurrection?" I answer, No, by no manner of means; far from it. Why should we be "forced" to believe what is not true? A right understanding—without any "forced interpretation," either—of Christ's punctuation, punctures this whole general-resurrection scheme into an irretrievable collapse.

We submit that the conclusion announced at the outset, as to "one general resurrection and judgment," is abundantly proved: *There is not any such thing.*

An Irenicon.

The writer became pastor of a church that had a brief Confession of Faith to which persons subscribed upon uniting with it. The last of the nine articles taught what I could not stand for—a general judgment—and of course, I could not conscientiously impose it upon any one else. A new confession was adopted, the last of the seven articles of which is here presented as an irenic statement of doctrine that satisfactorily covers the ground, and that all can subscribe to, even those who believe in an unscriptural general judgment, or those who believe in judgments at separate times as the Scriptures do teach:

"We believe in the resurrection of the dead, and judgment for all, which judgment, when rendered, awards to the wicked everlasting punishment, and to the righteous life eternal."

The Resurrection of Jesus Christ

BY PROF. W. H. GRIFFITH THOMAS, D.D.

THE FIRST PROOF.



THE First Proof is the life of Jesus Christ Himself. It is always a disappointment when a life which commenced well finishes badly. A perfect life characterized by Divine claims ends in its prime in a cruel and shameful death. Is that a fitting close? Surely death could not end everything after such a noble career. The Gospels give the resurrection as the completion of the picture of Jesus Christ. There is no real doubt that Christ anticipated His own resurrection. At first, He used only vague terms, such as, "Destroy this Temple, and in three days I will raise it up." But later on, He spoke plainly and whenever He mentioned His death, He added, "The Son of man . . . must be raised the third day." These references are too numerous to be overlooked, and, in spite of difficulties of detail, they are, in any proper treatment of the Gospels, an integral part of the claim made for Himself by Jesus Christ.

His veracity is at stake if He did not rise. Surely the word of such a One must be given due credence. We are, therefore, compelled to face the fact that the resurrection of which the Gospels speak is the resurrection of no ordinary man, but of *Jesus*—that is, of One whose life and character had been unique, and for whose shameful death no proper explanation was conceivable. Is it possible that, in view of His perfect truthfulness of word and deed, there should be such an anti-climax as is involved in a denial of His assurance that He would rise again.

Consider, too, the death of Christ in the light of His perfect life. If that death was the close of a life so beautiful, so remarkable, so God-like, we are faced with an insoluble mystery—the permanent triumph of wrong over right, and the impossibility of believing in truth or justice in the world. So the resurrection is not to be regarded as an isolated event, a fact in the history of Christ separated from all else. It must be taken in close connection with what precedes. The true solution of the problem is to be found in that estimate of Christ which "most entirely fits in with the totality of the facts."

THE SECOND PROOF.

The Second Proof is the fact of the empty tomb. That Jesus died, and was buried, and that on the third morning the tomb was empty, is not now seriously challenged. The theory of a swoon and a recovery in the tomb is impossible, and to it Strauss "practically gives its deathblow." At Christ's burial, a stone was rolled before the tomb, the tomb was sealed, and a guard was placed before it. Yet on the third morning the body had disappeared, and the tomb was empty. There are only two alternatives. His body must have been taken out of the grave by human hands or else by superhuman power. If the hands were human, they must have been those of His friends or His foes. If His friends had wished to take out His body, the question at once arises whether they *could* have done so in the face of the stone, the seal and the guard. If His foes had contemplated this action, the question arises whether they *would* seriously have considered it. It is extremely improbable that any effort should have been made to remove the body out of the reach of the disciples. Why should His enemies do the very thing that would be most likely to spread the report of His resurrection? Besides, the position of the grave-clothes, proves the impossibility of the theft of the body. How, too, is it possible to account for the failure of the Jews to disprove the resurrection? Not more than seven weeks afterward Peter preached in that city, the fact that Jesus had been raised. What would have been easier or more conclusive than for the Jews to have produced the dead body and silenced Peter forever? "The silence of the Jews is as significant as the speech of the Christians."

THE THIRD PROOF.

The Third Proof is the transformation of the disciples caused by the resurrection. They had seen their Master die, and through that death they lost all hope. Yet hope returned three days after. On the day of the crucifixion they were filled with sadness; on the first day of the week with gladness. At the crucifixion they were hopeless; on the first day of the week their hearts glowed with certainty. When the message of the resurrection first came, they were incredulous and hard to be convinced, but when once they became assured, they never doubted again. What could account for the astonishing change in these men in so short a time? The mere removal of the body from the grave could never have transformed their spirits and characters. Three days are not enough for a legend to spring up which should so affect them. Time is needed for a process of legendary growth. There is nothing more striking in the history of primitive Christianity than this marvelous change wrought in the disciples by a belief in the resurrection of their Master. It is a psychological fact that demands a full explanation. The disciples were prepared to believe in the appearance of a spirit, but they never contemplated the possibility of a resurrection. Men do not imagine what they do not believe, and the women's intention to embalm a corpse shows they did not expect His resurrection. Besides a hallucination involving five hundred people at once, and repeated several times during forty days, is unthinkable.

THE FOURTH PROOF.

The Fourth Proof is the existence of the primitive church. "There is no doubt that the church of the apostles believed in the resurrection of their Lord." It is now admitted on all hands that the church of Christ came into existence as the result of a belief in the resurrection of Christ. When we consider its commencement, as recorded in the Book of the Acts of the Apostles, we see two **simple and incontrovertible facts**: (1) the Christian society was gathered together by preaching; (2) The substance of the preaching was the **resurrection of Jesus Christ**. Jesus Christ was put to death on a cross, and would, therefore, be rejected by Jews as accursed of God. Yet multitudes of Jews were led to worship Him, and a great company of priests to obey Him. The only explanation of these facts is God's act of resurrection, for nothing short of it could have led to the Jewish acceptance of Jesus Christ as their Messiah. The apostolic church is thus a result of a belief in the resurrection of Jesus Christ. The early chapters of Acts bear the marks of primitive documents, and their evidence is unmistakable. It is impossible to allege that the early church did not know its own history, that myths and legends quickly grew up and were eagerly received, and that the writers of the Gospels had no conscience for principle, but manipulated their material at will, for any modern church could easily give an account of its history for the past fifty years or more. And it is simply absurd to think that the earliest church had no such capability. In reality there was nothing vague or intangible about the testimony borne by the apostles and other members of the church. "As the church is too holy for a foundation of rottenness, so she is too real for a foundation of mist."

THE FIFTH PROOF.

One man in the apostolic church must be singled out as a special witness to the resurrection. The conversion and work of Saul of Tarsus is our next line of proof. Attention is first called to the evidence of his life and writings to the resurrection of Jesus Christ. Some years ago an article appeared inquiring as to the conception of Christ which would be suggested to a heathen inquirer by a perusal of Paul's earliest extant writing (1 Thess.). One point at least would stand out clearly—that Jesus Christ was killed and was raised from the dead. As this Epistle is usually dated about 51 A.D.—that is, only about 22 years after the resurrection—and as the same Epistle plainly attributes to Jesus Christ the functions of God in relation to men, we can readily see the force of this testimony to the resurrection.

Then a few years later, in an Epistle which is universally accepted as one of St. Paul's, we have a much fuller reference to the event. In the well-known chapter (1 Cor. 15) where he is concerned to prove (not only Christ's resurrection but) the resurrection of Christians, he naturally adduces Christ's resurrection as his greatest evidence, and so gives a list of the various appearances of Christ, ending with one to himself, which he puts on an exact level with the others: "Last of all he was seen of me also." Now it is essential to give special attention to the **nature and particularity of this testimony**. "I delivered unto you first of all that which also I received; that Christ died for our sins according to the Scriptures; and that He was buried; and that He hath been raised on the third day according to the Scriptures." (1 Cor. 15. 3f). This, as it has often been pointed out, is our earliest authority for the appearances of Christ after the resurrection, and dates from within 30 years of the event itself. But there is much more than this: "He affirms that within 5 years of the crucifixion of Christ, he was taught that 'Christ died for our sins according to the Scriptures; and that He was buried, and that He rose again the third day, according to the Scriptures.'" And if we seek to appreciate the full bearing of this act and testimony we have a right to draw the same conclusion: "That within a very few years of the time of the crucifixion of Jesus, the evidence for the resurrection of Jesus was, in the mind of at least one man of education, absolutely irrefutable."

Besides, we find this narrative includes one small but significant statement which at once recalls a very definite feature of the Gospel tradition—the mention of "the third day." A reference to the passage in the Gospels where Jesus Christ

spoke of His resurrection will show how prominent and persistent was this note of time. Why, then, should St. Paul have introduced it in his statement? Was it part of the teaching which he had "received?" What is the significance of this plain emphasis on the *date* of the resurrection? Is it not that it bears absolute testimony to the empty tomb? From all this it may be argued that St. Paul believed the story of the empty tomb at a date when the recollection was fresh, when he could examine it for himself, when he could make the fullest inquiry of others, and when the fears and opposition of enemies would have made it impossible for the adherents of Jesus Christ to make any statement that was not absolutely true. "Surely common sense requires us to believe that that for which he so suffered was in his eyes established beyond the possibility of doubt."

In view, therefore, of St. Paul's personal testimony to his own conversion, his interviews with those who had seen Jesus Christ on earth before and after His resurrection, and the prominence given to the resurrection in the apostle's own teaching, we may challenge attention afresh to this evidence for the resurrection. It is well known that Lord Lyttleton and his friend Gilbert West left Oxford University at the close of one academic year, each determined to give attention, respectively, during the long vacation to the conversion of St. Paul and the resurrection of Christ, in order to prove the baselessness of both. They met again in the autumn and compared experiences. Lord Lyttleton has become convinced of the truth of St. Paul's conversion, and Gilbert West of the resurrection of Jesus Christ. If therefore, Paul's 25 years of suffering and service for Christ were a reality, his conversion was true, for everything he did began with that sudden change. And if his conversion was true, Jesus Christ rose from the dead, for everything Paul was and did, he attributed to the sight of the risen Christ.—*International Standard Bible Encyclopedia*.

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The Story of Jonah

BY PROFESSOR H. W. MAGOUN, PH.D.



SOME things will not down. The story of Jonah is one of them. Men still ridicule it, and men still believe it. Some ministers call it an allegory. In addition, they speculate as to its probable authorship. That they take it for fiction is only too evident from their whole attitude. The critics have simply succeeded in stampeding them, and they have concluded, in consequence, that they have no other course open to them if they wish to escape the stigma of undue credulity. By way of compensation, they expatiate on the beauties of an alleged allegory, which—so they affirm—was designed to teach Israel certain things at one period of its history.

They forget that Jonah the son of Amittai (Jonah Ben-Amittay) was enough of a man to persuade Jeroboam II. to restore the border of Israel from the entrance of Hamath as far as the sea of the Arabah. No ordinary prophet could have done that, for it involved the possible vengeance of the Assyrians and the consequent destruction of Israel itself. Moreover, what that vengeance would be like is but faintly suggested by the atrocities of the great world war, and Israel knew perfectly well what to expect at Assyria's hands.

To restore this border, therefore, took not only courage of a high order but an unflinching faith in the mission of the prophet and in his relationship to Jehovah, for nothing short of that could have induced so wily a man as Jeroboam II. undoubtedly was to undertake a campaign so extraordinary and so fraught with danger both to himself and to his people.

Just what Jonah did to persuade him, we do not know. We have only this remarkably brief record of the facts:—

"He (Jer. II.) restored the border of Israel from the entrance of Hamath unto the sea of Arabah, according to the word of Jehovah, the God of Israel, which he spake by his servant Jonah, the son of Amittai, the prophet, who was of Gath-hepher. For Jehovah saw the affliction of Israel, that it was very bitter; for there

was none shut up nor left at large, neither was there any helper for Israel. And Jehovah said not that he would blot out the name of Israel from under heaven; but he saved them by the hand of Jeroboam, the son of Joash." (2 Kings 14:25-27.)

It is commonly inferred that Jonah did nothing more than utter the prophecy implied in the account, and that Jeroboam, on the strength of that prophecy, went ahead and made the restoration.

Now, it would ordinarily be supposed that if such a prophet was to be represented as the hero of a fictitious allegory, he would be pictured as a man of a very different sort from the one we find in the book of Jonah. Whatever was to be admired in him is so carefully concealed that it has escaped the notice of a large part of the world whether made up of laymen or commentators. On the other hand, we find rebellion, disobedience, flight, and petty meanness set forth with the utmost candor and without excuse. We even find the hero complaining to God himself because God had been merciful and gracious!

Nor is that all. The narrative is singularly lacking in explanatory details. It relates only the barest facts and presents even them as if the writer felt constrained to tell the tale but was, after all, still inclined to be not only dissatisfied with but somewhat ashamed of his failure to escape delivering the message to Nineveh. It does not read like the story of a man who had been convinced or felt convicted of sin because of his flight.

On the contrary, it has every likeness to the tale of a man told in his own defence to his countrymen as a sort of apology for what he had done. It admits disobedience to God but does not imply any sorrow for that disobedience. It ends the account with an indication that Jonah himself still chafed inwardly at the outcome and it does not even suggest that God must be just and right in sparing Nineveh. It gives his reason for doing so, as received, but leaves even that as a sort of onus on God and a thing for which the prophet declines to be responsible. It nowhere indicates that Jonah felt the slightest conviction that he had erred in his judgment concerning a mission to Nineveh, and it lends no support to God's justification of His own action in the matter.

If its intention was to teach Israel that God cared for the heathen, there is no escaping the conclusion that it was a dismal failure. Israel certainly showed no indications that it had learned any such lesson from it, and the very idea that such was its object seems far-fetched and unnatural. It appears like a reason set up by a man who has a theory to advocate and is looking for some means of doing it. Indeed, if the story is an allegory and was meant to teach what the sponsors of that assertion maintain, it runs counter to every expectation that one could reasonably look for in such a narrative.

The tale ends abruptly. It does not mention the heathen as a whole but centers in Nineveh alone. It contains no admission that God did right. It leaves the prophet apparently as angry as ever. And no ordinary reader would ever for a moment find in it a lesson that God loves the heathen, although he would find in it a sure indication that God is merciful and just even to such people as he can imagine that the Ninevites were like. In fact, the idea that God loved the heathen was so foreign to the notions of Israel at that time that it could never have been taught by any such means as the story of Jonah.

That story brought home to them a dreadful fact—God had not destroyed Nineveh, as they had fondly hoped that he would, but had spared it! Israel had been hard pressed, as the records show; but so had Nineveh, and this latter condition had enabled Jeroboam to succeed in his attempts. Assyria had been engaged in a "life-and-death struggle with Armenia," and Syria had been weakened in consequence. Jeroboam took advantage of the situation and conquered the territory ruled over by Damascus, as appears from 2 Kings xiv. 28. But if Nineveh was ultimately spared and forgiven, Israel was doomed. That much was clear.

It can hardly be supposed that Jonah did not see what was involved in the situation or that he did not take his part of it into the account. But if he went that far, we have an adequate explanation, to begin with, of two events—his flight and his readiness to be cast into the sea. His anger when the city repented also becomes clear, as does his failure to respond to the rebuke of Jehovah because of

that anger. He saw only the doom of Israel looming in the near future, and he could not be reconciled to that doom.

Moreover, we have an adequate explanation of another thing—his apology in the form in which we now have it. That apology shows that he did his best to avoid going to Nineveh, and that he did not go until he saw that there was no chance of escaping the mission. He consented readily with the sailors to allow his life to be sacrificed, and, finally, he protested to God himself against the forgiveness of Nineveh. What more could he do?

The lack of explanatory details can now be appreciated and comprehended. No need was felt for any such details. The people understood. Jonah regretted the whole thing exceedingly, but God had overruled his disobedience and had cut off every avenue of escape, not excepting death. Jonah therefore had an excuse to offer for his preaching in Nineveh, and he would certainly need one if he was ever to be a persona grata in Palestine again. A motive for the book and an author for it are thus provided. Jonah himself wrote the account in his own defense, because he knew that it was necessary.

It can hardly be supposed that he returned at once to Israel. He wanted to see the city overthrown, and he must have had some lingering hopes that it would ultimately be overthrown. That would be reason enough for lingering in Nineveh until convinced that it was not going to be overthrown. When that came to pass he would think of home. But home meant questions from his friends and neighbors—searching questions at that. What should he say? Why did Nineveh escape the expected doom? They knew why he fled and expected results from his flight. They did not materialize. Why not?

An explanation was plainly in order, and we have it in the book of Jonah. Moreover, that book contains within itself evidence that the diagnosis herein set forth is sound, for it contains a few Aramaic words which are reminiscences of Jonah's stay in Nineveh and not indications of a late date for the work. His use of such words is a normal Hebrew trait. His people do the same sort of thing today, and a total lack of such material in the book would have been a just ground for suspicion that it was not Jonah's handiwork. The words are linguistic fossils indicating that Jonah's mind ran true to type.

If we assume that the book is history, all of its peculiarities can be accounted for in a rational way. Furthermore, in addition to that, a rational explanation is at hand for the comparison of Jonah to Jesus, which Jesus Himself made. Jonah wished to be a vicarious sacrifice for his people and tried to be, by sacrificing his life at the hands of the sailors. He failed, but the intent was there. That such was the case has long been recognized. It is still practically ignored. What is the reason?

There were two occasions, apparently, on which Jesus referred to Jonah. His words are thus reported:—

"An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of Jonah the prophet, for as Jonah was three days and three nights in the belly of the whale (sea-monster); so shall the son of man be three days and three nights in the heart of the earth. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it; for they repented at the preaching of Jonah; and behold, a greater than Jonah is here" (Matt. xii. 39-41; Lu. xi. 29-32).

"An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah," (Matt. xvi. 4).

There is not the slightest indication in these words that Jesus regarded the story as anything but history. As will be noted, he states definitely that the men of Nineveh repented, and that their repentance will be heard from at the last day. There may be something allegorical in the statement, but it is not to be found in the repentance of the Ninevites. That is fact, not figure.

In his "New Biblical Guide" (vol. vii. pp. 135-140), John Urquhart has explained in detail the motives of Jonah, and immediately thereafter he bears witness that historical evidence can be found to sustain the belief that the book of Jonah is a report of facts and not fiction. He quotes the testimony of Herodotus (ix. 24) to the effect that the Persians included animals in their arrangements expressive of

mourning, and he cites Professor Sayce ("The Higher Criticism versus the Monuments," pp. 489-490) to show that the fast described resembles a fast proclaimed by Esarhaddon II, when the Assyrian Empire was in danger. This was considerably later than Jonah's day, but it shows that the fast which he describes was a normal event in Nineveh.

Urquhart calls attention to the circumstance that Nineveh was in dire straits at the time Jonah was sent there, a fact which, in itself, would account for the readiness of the people to obey Jonah's message. Their superstitious fears would be thoroughly aroused, and they would therefore believe the foreign prophet without hesitation. The bare fact that he went through the city as he did would inspire awe, for no man would dare to do a thing like that unless he had a message to deliver from some deity. That would settle it, because the heathen mind is extremely susceptible to such influences.

The fact that Nineveh listened and heeded is taken by Urquhart as a basis in explaining "the sign of Jonah." He infers that Jesus implied that the Gentiles would listen although Israel would not, just as Nineveh listened while Israel continued in wickedness. The parallelism is indeed a remarkable one, and such a "sign" can readily be found in the events that took place, and yet the text of the first quotation plainly implies that Jesus referred to his resurrection rather than to his teaching, and his resurrection was sign enough.

Incidentally, it may be noticed that "three days and three nights" will not go into the account as it is now interpreted, and that the crucifixion must have occurred before Friday morning. For about two centuries, or until the Council of Trent, the time set seems to have been Thursday morning, at nine, instead of Friday, and that will accommodate all the details without difficulty. It will also dispose of the empty Wednesday that now stands in the Passion Week. The argument for Thursday can hardly be overthrown. It can be found in the *Bibliotheca Sacra* for October, 1912, pp. 664-692.

It must now be clear that the question concerning the historicity of the book of Jonah hinges on the possibility that the prophet could have survived an experience such as the book itself chronicles. In other words, it hinges on that portion of the tale which has always been called in question and then made the basis for ridiculing the story as a whole. A part of that ridicule has been an assertion that whales have a gullet too small to swallow a man, and that the entire tale can therefore be regarded as "a fish story."

If it is an allegory, it certainly is "a fish story," but otherwise it is not, since the whale-gullet legend has been exploded. The Right or Greenland Whale (*Balaena mysticetus*); which does not inhabit tropical waters, has a small gullet, but a surgeon named Thomas Beale—quoted by Urquhart (l. c., p. 129)—states in his "Observations on the Natural History of the Spermaceti Whale" (p. 294) that quite the opposite is true of the Sperm Whale, and it is known that such whales inhabit tropical waters as well as colder ones.

Furthermore, a Mr. Frank Bullen—also quoted by Urquhart (*ibid.* pp. 130-134)—in his "Cruise of the Cachalot" (pp. 77-79, 83, 142-144) brings out a number of interesting facts. Among them are these. A Sperm Whale mortally injured ejects the contents of its stomach. It preys on the giant squid or cuttlefish, which it saws in pieces with its armed lower jaw so that it can swallow them, not having teeth on its upper jaw for purposes of mastication. That armed lower jaw may be as much as nineteen feet long, and it is a fearful weapon.

Now, Mr. Bullen was of an enquiring turn of mind, and he investigated pieces of cuttlefish ejected by whale taken on the voyage. Some measured two feet or more in diameter; but in one instance they appeared to be as much as six and about eight feet long. Moreover, there were several such pieces in the collection, all vomited up by one dying monster. That particular whale could probably have accommodated Jonah without unduly straining his gullet or painfully distending his stomach. He had room enough for the purpose.

Corroboration of some of these statements can be found in the English expansion of Cuvier's "Règne Animal." It is entitled "Cuvier's Animal King-

dom" and has other items bearing on the discussion. Thus, it states that the *cetacea* do not chew their food but swallow it rapidly (Vol. iv. p. 434). The cachalots, it says, have no true teeth in the upper jaw, but the lower is well armed (*ibid.*, pp. 438-439). The most common of the latter is the *Physeter macrocephalus* a whale with such a huge head that it approximates a third of his entire length (*ib.*, pp. 438-439, 464-465). Cachalots are found in the Mediterranean (*ib.*, pp. 440, 465,) as are other whales of the *balenoptera* sort(*ib.* p. 443). But Cachalots are Sperm Whales, and they vomit things up when mortally hurt. Such a whale could throw up Jonah on a pinch, if he bumped his head unduly hard on a rocky shore, and became sick in consequence.

The same authority gives the length of the common whale as from eighty to one hundred feet, and states that "its throat is twenty feet wide in the aperture" (*ib.*, p. 442).) The *macrocephalus* cachalot is described as about seventy feet long and over fifty in circumference, with an upper jaw that is about eighteen feet by five, and a lower that is about fifteen by one (*ib.* p. 465).

While it does not definitely appear that the bony structure is here referred to, such must evidently be the case, and the dimensions of the lower jaw do not necessarily restrict the size of the gullet, which lies above and behind it in the broadest part of the upper jaw near the base of the head, where the whale attains to approximately its full size. At that point both jaws are much wider, and the lower spreads rapidly to meet the upper, as can be seen from the cut in the Century Dictionary under the word "physeter."

The general name of the whale family, *cetacea*, is taken from Aristotle's term for marine animals, *kētos*, and this happens to be the word found in the reference to Jonah in Matthew xii. 40. On the other hand, the Hebrew word used by Jonah means a fish, but he was no naturalist and merely recorded his own impressions. Many moderns make the mistake of supposing that whales are fishes, and Jonah was no wiser than they are. If Jesus was the Christ, however, he must have had some knowledge of the difference, and he may have used the word advisedly. It excludes sharks and all true fishes.

The great Mediterranean shark can therefore be dismissed from consideration as not pertinent; for we have no assurance that a shark would have parted with Jonah if he once got him in his possession. That a Sperm Whale might do so is further indicated by what is said in the Century under the word "Achiteuthis," where recognition can also be found of the fact that sperm whales feed on cephalopods such as the giant squid.

The testimony of the Century and of the Encyclopedia Britannica, in short, does not alter the teachings of the earlier naturalists, except that dimensions are reduced somewhat; and it should be remembered that Cuvier was one of the most eminent men that the world has produced in that field. He and others testify that sperm whales can be, or have been, found in the Mediterranean, and that testimony must be accepted as final.

But if it is so accepted, the difficulty about a sea-monster that could and would take Jonah into its "hold" and later "discharge cargo" simply disappears. The Sperm Whale once lived in the Mediterranean, and the Sperm Whale will fill the bill, especially that part of it relating to the disgorging of the fleeing prophet. Sperm whales do get injured on coasts and die there. Such an injury to Jonah's whale would certainly bring up Jonah, and it would bring him up on land! That part of the story, then, is provided for—adequately.

The problem is accordingly narrowed down to a single point: Could Jonah be swallowed by a whale and survive after three days and three nights in his belly? As there has been no opportunity—and is not likely to be—of putting the matter to a practical test, analogy is the only basis available for determining the probabilities. Are there any facts of a scientific nature in existence to which we can appeal for evidence in the case?

There are. A cousin of mine, by marriage, once found a snake very sluggish of movement and with a huge swelling in the middle of its body. Out of curiosity, he killed the snake and proceeded to ascertain the cause of the swelling. He

opened the snake in the effort to make a diagnosis, and a fair-sized toad, well-covered with slime and rather elongated came into view. He gradually assumed a more natural appearance and at length showed signs of life. As I remember it, he finally hopped off to recuperate and seemed but little the worse for his sojourn in the snake's belly. I do not know how long he had been there.

Again, on the old T wharf in Boston, there was landed, from a schooner that came in one day, a small shark or dogfish. The schooner had a cargo of mackerel. The dogfish was an incident. It had been taken, doubtless, to get rid of its mischief-making among the nets and the fish that were in them. How many hours it had been in the vessel I cannot say, but they were sufficient for the crew to finish their fishing and return to port. That would indicate at least twelve or fourteen. After a time, some one went to the dogfish and opened it. He took out a live mackerel.

The whole performance was seen by a man in one of my classes in Bible problems, and I shall never forget his amazement at the outcome. That live mackerel staggered him. It is possible that the dogfish swallowed the mackerel after arriving on board the schooner—that would explain the subsequent opening—and that the time was diminished in that way, but the margin would be small, because the swallowing would have to occur almost immediately after his capture. Sailors have a way of killing sharks at once to keep them quiet.

Far more strange than either of these instances is another that puzzled the doctors of Boston for a long time. A small boy was sick with an unknown disease. Some one, finally, had his stomach X-rayed. A foreign substance of some sort was shown, and an operation followed. A live frog was taken out, and the papers stated that it weighed a pound. A half-pound seems more likely; but, in any case, the frog must have developed from an egg swallowed by the boy months before. Careless drinking of pond water was probably the cause.

Now, frogs breathe air, and that frog was no exception. Nevertheless, he lived and grew and threatened the life of the boy. The boy finally died, as I recollect the matter, because he had so little vitality left. The frog, however, was a healthy specimen. He must, therefore, have had air, and the chances are that we all swallow some air with our food. Eating too fast may cause considerable air to be carried down by food, and when that happens it is painful. A sort of spasm or stricture of the gullet is produced, and until the air is released the distress is real and continuous.

We are now face to face with another puzzle. The supply of air can be accounted for; but how about the action of the gastric juice? How did the frog survive that? A friend of mine, Dr. William B. Hidden, who was an army surgeon in the 60's, helped me over that difficulty by saying: "The gastric juice will never attack living tissue; but it will destroy the very stomach that secreted it, if death intervenes." That told the tale and told it effectively.

I believed what he said; for I knew the man. His life story is told in a little book called "Buff," which is his middle name. When he succeeded in curing consumption by means of nutrition, back in the 70's, he could not get his methods published. Finally, "Health," a magazine now no longer issued, did accept and print his article. That is but a specimen. His wife was given up to die. "Cannot live three months," was the verdict of the specialists. "Gentlemen, if your treatment is always fatal, I am going to try something else." He did, and his wife lived nearly twenty years to my certain knowledge.

Nutrition—like that of an infant—did it, but the best French brandy in minute doses helped the failing heart to rally. Verily, truth is stranger than fiction, and it may have been so in Jonah's case. A man was closely buried in the debris of a French town after bombardment by high explosive shells, and it was a week before he was dug out. How he survived was a mystery; but survive he did, although no one could see how he managed to breathe where he was.

Far worse than his case is that of the people who have been buried alive and had the gruesome evidence discovered in after years. A comatose condition, which resembles death but is not, was the cause of the tragedy. How long such

suspended animation can continue we do not know, but the Hindus produce it for a period of weeks by hypnosis, and the Japanese bring it on by Jiu Jitsu. Life appears extinct, and it is apt to be so in time, if no outside help intervenes. No certainty is there, however, for those buried alive have revived and left the evidence of their struggles in their graves.

Fortunately, some have escaped that fate and lived to tell of their experience. They retained the powers of consciousness in spite of their helpless condition, and Jonah may have passed through a similar state, due to some blow on the nerves which the Japanese manipulate to produce inanition. They claim to be able to suspend animation in that way but admit that it is extremely dangerous, because likely to be fatal. A whale's tooth might give the blow.

Whatever may be thought, then, of the book of Jonah, these scientific facts—that is what they are—must still be reckoned with. They offer possibilities that Jonah may have been through exactly what he relates, and, therefore, that he may have told the truth! Why an allegory should have been put into such a form is a mystery; but why such an experience should have been put into words is as clear as the daylight. The believer thus has a better case than the scoffer, and it is hardly necessary to apologize for one's belief or to be ashamed to admit that "Jonah" belongs in the canon of the Scriptures. If it does not belong there, in the capacity of what it purports to be, then it is apocryphal, and the honest thing to do is to say so without hesitation. To call it an allegory is to dodge the issue and make it ridiculous.

The Origin of the First Man; Christ the Creator

BY PROFESSOR LUTHER T. TOWNSEND, D.D., S.T.D.*



BRIEF review of what, on scientific grounds, is firmly established, forms the introduction of the present article.

The following are facts concerning which no question is likely to be raised by any competent authorities: Once the earth was a globe of fire. Later a crust was formed, the surface of which, after a series of changes, became fixed and gives evidence of having been for hundreds of thousands of years in nearly its present geological and geographical condition. There then came a time when the earth was covered with prehistoric flora and fauna that in most cases were larger than are the corresponding species at the present time. All these were suddenly destroyed during a period of cold, ice and floods. After the receding of the waters and the rising of the temperature, the earth, the mountains and valleys were found to be tenantless and covered with wreckage.

From six to ten or twelve thousand years ago the existing flora and fauna, including man, made their first appearance. The specific evidence bearing upon this subject goes to show that this more recent vegetation, animals and man, in each case came upon the earth at very nearly the same time. And according to the records in the book of Genesis, the coming of these new creations, covered a period of only six days that were identical in length with days at the present time.*

While there is no reference in the Bible record to the circumstances or conditions attending the geographical construction, or primitive formation of the earth, there is an explicit record that when the earth had been made ready with a suitable climate, with gold, silver and other metals and ores, stored up in its bosom, and when there was on its surface all essential food stuffs, with domestic animals and wild beasts in abundance, and fish in its waters, then man, a day later, appeared, perfect in form and with perfect mental endowments. The scientific facts and probabilities are overwhelmingly in favor of the opinion that man appeared in Central Asia, and science and Bible revelation agree that

*It was announced in the last article that this one would close the series. But there will be one more.

*The Hebrew word, *yom*, especially when limited by the words *a-kar* (evening) and *ba-kar* (morning) cannot possibly mean anything other than days of twenty-four hours.

he appeared within the period already mentioned, from six to ten, or twelve thousand years ago. Up to that time, there is no evidence that any human being, or any being closely resembling man, had even been seen in Asia, or anywhere else. This first man was not evolved by any natural process; he did not spring into existence, slowly or suddenly by some chance agency, but was originated by a supernatural power and, therefore, his creation must be regarded as a miracle, whatever interpretation or definition may be given to that word. We challenge any materialistic-naturalistic advocate to produce scientific evidence to controvert the foregoing statements.

The purpose in the creation of that first man should not be overlooked. In brief, as may be inferred from all the varied phenomena of the universe, the purpose was to develop spiritual personalities, and bring them into a conscious and intimate communion with the Creator—personalities that could contemplate and measurably appreciate the works of God, and to whom the dominion of this world might fittingly be entrusted. (Gen. 1:26; Ps. 7:6.)

The mutual responsibility resting upon the Creator, and the one created, may, at this point, be briefly considered. A freedom of choice, untrammelled by fate or necessity, unquestionably could have been exercised by the Creator, and the power of choice was likewise man's endowment. He could curse the Creator if he chose to do so; if he chose otherwise he could rise above the hierarchies of the angels. (1 Cor. 6:3.)

The Creator, being all wise, must have foreknown this power of choice in man and the consequent liability to danger, disobedience and death. He must have foreseen the transgression in the garden, the fall of the human race from the supreme elevation of spiritual purity and love to a condition that resulted in a violence that filled the whole earth. (Gen. 6:5.) He must have foreseen the crimes, idolatry, ignorance, miseries, vices, wars and wretchedness, from the beginning of man's career to the end. In view of all this, why not create man, having a human form, but remaining an irresponsible animal? Or why create him at all? Then there would be no transgression and no fall.

But the Creator, on the other hand could foresee that there would be under the reign of free choice the blamelessness of Seth, the nobleness of Enoch, the faithfulness of Abraham, the purity of Joseph, the truthfulness of Job, the greatness and gentleness of Moses and, in all ages the devotion of the splendid army of prophets, apostles, martyrs and reformers who would be willing to die in defence of the kingdom of righteousness. And there also came into that vision the throne, the kingdom of heaven with its voices of harpers harping with their harps, with songs so majestic that mountains trembled.

"And there was heard, as it were, the voice of a great multitude and as the voice of many waters and as the voice of mighty thundering, saying, Alleluia; the Kingdoms of this world are become the Kingdoms of our Lord and of His Christ; and He shall reign forever and ever." (Rev. 11:15; 14:2; 19:6.)

Had not the first man been created, we may infer that the Kingdom of Heaven never would have resounded with such anthems of adoration and rejoicing as the Bible has made known. After all, therefore, was it not better for the Creator to take the responsibility and send the human race across the continents and into eternity on its double mission of possible degradation, but also of possible glory?

There was still another forecast, the most amazing of all, that called for provisions to lift the human race from its fall and its apparently hopeless condition of misery and of physical and spiritual death. It was the saving of at least some part of the human race that in some way would seem to be called for. And what more fitting way than through a miraculous conception, a life of humiliation, of suffering and death. In other words, the incarnation and crucifixion were the inevitable outcome of man's creation, sin and departure from God. All this was foreknown there in the garden of Eden as fully as if the scenes already were enacting, and the Redeemer must have felt the agony of the spear and the cross almost as keenly as when the nails were driven into his hands and feet on Golgotha.

But notwithstanding this appalling vision the desire in the bosom of the Creator for a race of beings such as had had no existence in the physical universe—a race that could “Glorify God and enjoy Him forever” prevailed and found expression in the words that broke in upon the solitudes of Eden, “Let us make man in our image, and after our likeness.” (Gen. 1: 26.) And thus the Christ of God took the responsibility with all the consequences and created that first man with the future fully revealed in all its dreadfulness and in its glory.

There are still other questions that have a measure of relation to man’s creation; these, for instance: Is this world, in which man appeared, the *speck* it seems to be when compared with the other enumerable worlds in the physical universe, and is man the mote he seems to be when compared with worlds so immense in size that they bewilder the imagination? And are there other beings in those other worlds who are far superior perhaps to man, but still somewhat like him, and did Christ create those beings dwelling on planet or star as he created man on this earth of ours?

Until within comparatively a few years the speck and the mote theory prevailed. And more than once the unique and exalted position that Bible revelation has assigned to man, has called forth ridicule, or a jest from the skeptic. And it may be said that quite generally, for perhaps seventy-five years, beginning at 1800, there was scarcely a voice raised against the opinion that man is only a mote and that countless worlds in the physical heavens are peopled with innumerable beings, some of whom in physical and intellectual endowments, may be far superior to man.

The poet quite well speaks for the large majority of earlier scholars and thinkers and perhaps of theologians as well, when saying:

“Who is man and what his place?
Anxious asks the heart perplex,
In this recklessness of space.
Worlds with worlds thus intermixt:
What is he, this atom creature,
In the infinitude of Nature?”

But there has been within the past few years a very pronounced change of opinion with regard to this whole field of inquiry. As knowledge has increased, the speck and the mote have been assuming a relatively large and increasing importance. And the scientific conclusion within the past quarter of a century has been reached that from some points of view this bit of a world in which we live is to be rated first in importance and all other worlds as second; and that man is first and foremost among God’s creations. The sciences, especially those of astronomy, geology and psychology, are already prepared to say that, “Man must not only be set off against the animal kingdom, but against the whole of nature besides, as an equivalent.” (*Prof. Joseph LeConte.*) Such certainly is the evident teaching of Bible revelation. (Rom. 8: 14-17; I Cor. 6: 15-19, 20; Gal. 4: 7; I Peter 1: 12; Heb. 1: 14.)

The only passage in the Bible that suggests that man is not chief among God’s creatures is found in the eighth psalm. The reading familiar to English speaking people is the following:

“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

The better rendering, as no Hebrew scholar will question, is this: “For thou hast created him only a shaving from God.”

Attention is called especially to the phrase translated in the English Bible “a little lower” which means to lack a shaving, that is, something very thin or small, and the word “Elohim” wrongly translated angels. That word is not used in any of the Semitic languages except in Old Testament Hebrew, and nowhere in the Old Testament does the word ever mean “angels.” It means usually “the fullness of divine power,” and when employed without an article, as in the present instance, it means “properly and solely He who is God alone.” (*Lange’s Commentary.*)

Accordingly the Revised Version reads: "For thou hast made him but little lower than God."

It will be noticed, too, that this change in the translation gives self-consistency to the entire Psalm, which is not the case in the Authorized Version. A repetition, beginning with the fourth verse, will make this clear:

"What is man? Thou art mindful of him. And the son of man? Thou visitest him. Thou madest him to have dominion over the works of thy hands; thou hast put all *things* under his feet: All sheep and oxen, yea, and the beasts of the field: the fowl of the air and the fish of the sea, and *whatsoever* passeth through the paths of the seas."

No one can doubt when carefully weighing the various hints, suggestions and direct statements in Bible revelation, that the teaching is this: That Christ has visited no other planet or star for the purpose of creating human beings; and that no other world ever has felt the foot-fall of man, or that of any other kind of intelligent being. Without a dissenting voice nineteen twentieths of the heavenly bodies that a few years ago were supposed to be inhabited, have been transferred to the list of those that are neither inhabited nor inhabitable. There need be no hesitation in saying that Professor Schiaparelli, Professor Lowell, Professor Todd, and all other advocates of a plurality of inhabited worlds, are without one single well established fact in support of the theory of inhabitants on Mars, or on any other planet, or on any star system, or on any star in the astronomical heavens.

And now is the question asked: Do not these assertions of the writer need the support of facts, or at least the endorsement of competent authority before the reader could be expected to entertain them? The question is a reasonable one; but on account of limited space we can not attempt the enumeration of facts in support of what we have been saying, but will appeal to a few of the authorities whose opinions cannot be easily set aside.*

Camille Flammarion, the French astronomer, in his book, *The Plurality of Inhabited Worlds*, after speaking of the possibility that some worlds may have been inhabited in past ages, and that others may be inhabited at some future time, makes this confession: "Just at this particular moment in cosmic history, the earth happens to be the only inhabited planet."

"The theory that the fixed stars have planets, is pure conjecture," are the words of Professor Tyndall.

"It does not seem probable that man could live for an hour on any body in this universe except on this earth," is the opinion of Sir Robert S. Ball given in his book, *The Story of the Heavens*.

Professor Richard Proctor, the eminent astronomer, author of *Other Worlds than Ours*, and who in that book was an advocate of a plurality of inhabited worlds, and who says that he set out in his investigations "with the idea of maintaining what then was generally believed, that all the eight known planets of the solar system are inhabited," a few years later changed his views with regard to the condition of the planets. These are his words:

"The new evidence, when properly examined, is found to oppose fatally instead of supporting the theory I had hoped to establish. I find abundant evidence, that Jupiter cannot be the abode of any akin to these. I find that Saturn too, upon recent evidence is unfit for life. The analogies in which I had trusted as to the other planets, I find in every instance to point in the reverse way from that in which I had been looking."

Johannes Riem, a leading German astronomer, in a public address announced his conviction thus: "The earth, out of all the billions of celestial bodies is the only one that is inhabited, or inhabitable."

Dr. Alfred Russel Wallace, spoken of as "the dean of English scientists," who was the co-discoverer with Mr. Darwin of the law of evolution by natural selection, after having given a lifetime to the contemplation of these subjects, in a book recently published, *Man's Place in the Universe*, says, "The conclusions I have reached have enormous probabilities in their favor." The conclusions of which he speaks that bear especially upon the point under discussion are the following:

*The writer's book, *The Stars are not Inhabited*, presents the facts in support of this theory.

"First, that no other planet in the solar system than our earth is inhabited or inhabitable. Second, that the probabilities are almost as great against any other sun possessing inhabited planets. Third, that the solar system is situated in the plane of the Milky Way, not far removed from the center of that plane and that the earth is, therefore, nearly in the center of the stellar universe. Fourth, that the nearly central position of our sun is probably a permanent one and has been especially favorable, perhaps absolutely essential, to life-development on the earth."

Professor Beal, who anticipates the foregoing views of Dr. Wallace, very shortly before his death, speaking at a meeting of the Victoria Institute, (June 2, 1903) made these statements:

an any satisfactory evidence by appealed to in support of the supposed existence of a living organism, or a living particle of any kind, at this time in any other world than this? Can the advocates of such purely conjectural ideas support the contention of the existence of any living being of a sidereal nature in any part of the cosmos? It is not certain that up to this time the only living beings of which we have or can have cognizance and knowledge are those organisms which, like man himself, have been created in and inhabit this world? Could any ordinary living thing known to us retain its life for a moment under the conditions now known to exist in any nebula, star, sun or other like celestial body yet discovered? No thinker who has studied the facts of life and growth in any one thing or the process of tissue formation, as it may be investigated in the animal or vegetable world, will admit that the dogma of the physical oneness of the universe is applicable to any kind or state of life.

"There is no evidence that these vast aggregates of lifeless material atoms have ever been for a moment through the ages the seat of one spark of life, or of the movements of one single living particle.

"Can we suppose that any living thing known to us here could approach within thousands of miles of the nearest of them? Has not the successful investigation of the external part of many proved the presence of some of the most refractory substances known, being in a state of vapor, at a temperature which we of this world are unable to realize? Must not many, if not all, of these colossal collections of inorganic matter be destitute of water, in which case nothing which can in any way compare with one single form of life known to us could possibly exist? The possibilities are overwhelmingly against the existence of men and women in any other world than this."

If the objector should say that some of these opinions of Flammarion, Tyndall, Ball, Proctor, Riem, Wallace, Beal and others do not admit of proof, the reply would be, true enough, neither do they admit of disproof. And this also should be said: that the opinions and strong convictions of scientists and specialists of the standing of these men, cannot fail in arresting attention and of carrying a measure of conviction to all thoughtful minds, especially when no evidence whatever is presented that is antagonistic, and when the whole trend of scientific thought at the present time is turning against the theory of a plurality of inhabited worlds.

But if this earth is the only habitation of intelligent beings, why is there such a sky full of magnificent worlds? That, too, is a fair question. But since man is no longer to be regarded as a mote, but rather as being the last and supremest creation in God's universe, as science, philosophy and the Bible represent (Ezek. 1:26; 10:8; John 14:12); since angels are "ministering spirits"; since men are the "first fruits of His creatures," and are "heirs of God, and joint heirs with Christ," then the Bible teaching that the stars were created to lead the thoughts of men upwards and render them other service, is reasonable, and is what would be expected. (Gen. 1:14, 17, 18; Rom. 8:19; I Cor. 3:22.) And if the stars are "the words of God," "the Scriptures of the skies," then the star-filled heaven may be represented as saying, We are here, ye dwellers on earth, we are here in the sky to call you every night to say your prayers and offer your worship.

And when this dispensation of the physical universe ends, as science and the Bible affirm, then "all the host of heaven, will be dissolved" and the elements will "melt with fervent heat," and the physical universe having reached the end of its course, its commencement day, will pass away and all things will become new. (Isaiah 34:4; 2 Peter 3:10-12).*

*There is probably not a reputable scientist any where to be found who would venture to question this formula: "The total obliteration of the Solar System is to be the final result."

Then the bells in the belfry of the sky will no longer be heard. School will be dismissed and the school house, (the physical universe), will be forever closed.

"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, And swear by him that liveth for ever and ever, who created heaven, and the things which are therein, that there should be time no longer; And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away. (Rev. 10: 5, 6; 21: 1.)

This is the thirty-third of a series of articles on the Origin of the First Man and Collapse of Evolution, by Dr. Townsend. The thirty-fourth will appear in the January issue, and will be the last of the series.

The Hexateuch Hoax

BY THE EDITOR.



THE chief difficulty in discussing the Hexateuch is there is no literature but fictitious to quote from or refer to. Judge Lamb has repeatedly shown that there is no pretense of offering evidence. He gives, as the reason, that there is none to offer. The whole story is invented to order. We have gleaned from all the sources within our reach for the material to make clear and plain to our readers what the invention is. If we were to indicate by quotation marks, what we have obtained from the Critical authors, we would need only the marks at the beginning and the end. The differences between the various writers are so few and so unimportant that it is not worth while to try to separate them into their quotation selections. We give in this Article the story of the Priestly Code, known as P.

The Priestly Code is the last of the four Documents which were combined to make the Bible. It is far less in need of an explanatory introduction than is J. or E. Its characteristics impress themselves at once on every reader. No page, no verse, of P. (with few exceptions), could be taken for J. or E. If any body of literature ever bore on its face the marks of belonging together, it is the Priestly Code.

All critics are agreed that P. begins with the creation in Genesis 3, and extends through the conquest of Canaan in Joshua. The style of P. is very marked, and is entirely different from that of J. or E. It is formal, repetitious, precise, abstract in descriptions of objects, such as the Tabernacle; legal, statistical, but usually dignified and elevated, and sometimes sublime. It is characterized by interest in genealogy. There is a tendency to describe an object in full each time that it is mentioned; a direction is followed, as a rule, by an account of its execution.

P. is a literalist. Metaphors, similes, etc., are eschewed, and there is generally an absence of the poetical or dramatic element. The factor of 'learned' editing, of fitting everything into a theory about the past, is far more highly developed in P. than in E. Generally P. shows himself dependent on JE. where he is dealing with the same persons or places.

P. has a single aim: to teach the ritual law, with its divine historical sanctions. P. has, indeed, a brief outline narrative of the nation's history from the Creation to Joshua; but the only function of the history is to provide a framework for the establishment of ritual and legal institutions. P. is distinctively the Priestly Code, written in the interests of the priestly class, its functions, its prerogatives, its perquisites. P. was perhaps written as a book for the people rather than for the priests; it was none the less dominated by priestly ideals.

P. starts from the dominating idea of the absoluteness of God. God is more transcendent, less anthropomorphic, than in E. He speaks and it is done. Not only does P. avoid all anthropomorphisms, and all idolatry, but even all holy places (except the temple); all sacred springs, trees, asherahs, and massebahs—are excluded. Not even angels are mentioned. God 'appears,' but never in material form, not even in dreams. The theofany is 'a glory,' a supernatural light. P's ideal of religion is to follow the divine commands in blind obedience, fulfilling the enormously complicated requirements of the ritual law.

P.'s interest lies in forms and ceremonies, not in the moral life. He carries further E's tendency of eliminating the morally offensive from the stories about the patriarchs. They are represented as being models of good behaviour. But P. was more interested in correct deportment than he was in inner righteousness. The wider religious and theological bearing of the ethical life had no interest for P. In the circles from which the priestly law book comes to us, the spirituality of the ethical religion, and the idea of direct relations of God to man, seems to have died out.

For P. there is no culture that was not identical with his type of ceremonial religion. Historically, P. performed the function of protecting Judaism from being disintegrated by the influences of foreign, especially Hellenistic culture. P. has certain very definite characteristic historical standpoints. In the main, he conceives of the sacred history as divided into four periods: from Adam to Noah, from Noah to Abraham, from Abraham to Moses, and from Moses to Joshua.

During the first three, the pre-Mosaic periods, P. holds that there was no cultus whatever; no sacrifice; Noah offers sacrifice in the prophetic, non-ritualistic J., but not in the priestly ritualistic P. Further, in P. Noah takes but two of each kind into the ark, thus precluding sacrifice of any kind that was to be preserved; whereas, in J. he takes seven of each kind. P. makes no distinction of clean and unclean, no priesthood, no mention of Jehovah. The reason for this is P.'s theory that the legitimate cultus began with Moses, and the revelation on Sinai. Certain customs regarding food and circumcision which involved neither cultus nor piety, were substantially the only religious institutions that existed in the pre-Mosaic period.

There are numerous other guiding ideas in P.'s interpretation of History. He conceives the earliest men as living to be nine hundred years old, or even older; whereas, with the increase of sin in the world, human life becomes shorter. He magnifies the priestly element, not merely by assigning a complex legislation to the sojourn at Sinai, but also by giving Aaron and his sons a far greater part than did the earlier records, and by a far more complicated conception of the cultus (day of atonement, jubilee, tabernacle).

The question as to the historical truthfulness of P. has been much discussed. There is no doubt that P. in many instances is guided by ancient and reliable tradition, perhaps including some data not found in J, E, or D. But on the whole, P. does not tell what did happen; he tells what, in view of his ritualistic theories and practices ought to have happened. The chronologies are plainly based, as all agree, not on fact, but on a highly artificial theory; the statistics attribute impossible numbers to the Israelites (as in Num. 1-4); it is incredible that the beautiful and sumptuous tabernacle should have been carried about for forty years in the wilderness. Bacon says that in P. "all natural relations and perspectives of time and space are utterly lost from view. . . . This writer no longer has before his eyes a single remnant of historical realism and moves purely in an artificial, mechanical world of marvel." Some think that Bacon overstates the case; he neglects the possibility of certain strata of ancient, trustworthy material in P. But on the whole, the resultant critical judgment of P. is expressed in Gunkel's words: "P. is moved by 'the spirit of an orthodoxy indifferent to history.'"

The home of P. was in Babylonia. He was one of the Jews that remained in Babylonia after 538, when many of the exiles returned. That P. in its earliest unified form was written about 500 is an assured result of contemporary criticism. The evidence is overwhelming, and is denied by no one, that the books of Ezra and Nehemiah, especially, Neh. 8-10. pre-suppose the existence of many of the characteristic provisions of P.

The majority, if not all, of the critics are agreed that P. used JE. Some of them would say that where P. adds to JE, he draws on his imagination or his theories. But there is an increasing tendency to recognize ancient material in P., based on previously historical and religious interpretation of the documents.

The Club

Greatest Thoughts about Jesus Christ*

CHRIST'S RESURRECTION, PROOF OF HIS DEITY.



IS Resurrection was necessary to His being believed in as a Saviour As Christ by His death paid down a satisfaction for sin, so it was necessary that it should be declared to the world by such arguments as might found a rational belief of it, so that men's unbelief should be rendered inexcusable. But how could the world believe that He fully has satisfied sin, so long as they saw death, the known wages of sin, maintain its full force and power over Him, holding him like an obnoxious person in durance and captivity? When a man is once imprisoned for debt, none can conclude the debt either paid by him or forgiven to him, but by the release of his person. Who could believe Christ to have been a God and a Saviour while He was hanging upon the tree? A dying, crucified God, a Saviour of the world who could not save Himself, would have been exploded by the universal consent of reason as a horrible paradox and absurdity.

Had not the resurrection followed the crucifixion, that scoff of the Jews had stood as an unanswerable argument against Him. "Himself He cannot save; let Him come down from the cross, and we will believe in Him." Otherwise, surely, that which was the lowest instance of human weakness and mortality, could be no competent demonstration of a Deity. To save is the effect of power, and of such a power as prevails to a complete victory. But it is expressly affirmed, "that Christ was crucified through weakness." Death was too hard for His humanity, and bore away the spoils of it for a time. So that, while Christ was in the grave, men might as well have expected that a person hung in chains should come down and head an army, as imagine that a dead body, continuing such, should be able to triumph over sin and death, which so potently triumphs over the living.

The discourse of the two disciples going to Emmaus, and expecting no such thing as a resurrection, was, upon that supposition, hugely rational and significant. "We trusted," said they, "that this had been He who should have redeemed Israel;" thereby clearly implying, that upon His death they had let that confidence fall to the ground together with Him. For they could not imagine a breathless carcass could chase away the Roman eagles, and so recover the Jews from under their subjection; which was the redemption that even the disciples (till they were further enlightened) promised themselves from their Messiah. But the argument would equally, nay more strongly, hold against a spiritual redemption, supposing His continuance under a state of death, as being a thing in itself much more difficult to believe. For how could such an one break the kingdom of darkness, and set His foot upon "principalities and powers, and spiritual wickedness in high places," who Himself fell a sacrifice to the wickedness of mortal men, and remained a captive in the lower parts of the earth, reduced to a condition, not only below men's envy, but below their feet.—*Dr. South.*

CHRIST'S RESURRECTION LIKE SUNSHINE AFTER STORM.

I do not know where I got that feeling; but as I read this connected history, it seems to me as though the crucifixion was like one of those summer thunder-storms that we have, in which all the heavens appear to be full of darkness, and conflict, and turmoil. The terrible thunder cracks that roll through the darkness; the great striving winds that now tug at the trees which groan under their hands, and that now beat on the house; the hissing rain; all the wild commotion of the elements—these fill the soul full of imaginations and strange terrors. And yet we sleep (I used to as a child), and wake, and sleep; and

*George H. Doran Co., Publishers, New York.



David James Burrell, D.D., LL.D.



Herbert W. Magoun, Ph.D.



William H. Bates, D.D.



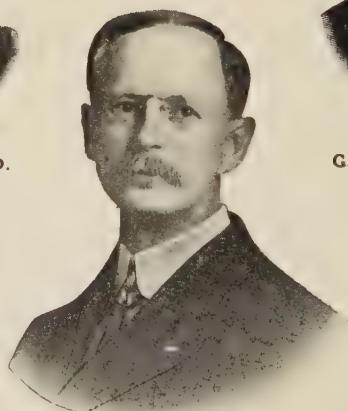
Jay Benson Hamilton, D.D.



Luther T. Townsend, D.D., LL.D.



G. Frederick Wright, D.D., LL.D.



Frank J. Boyer

when the morning comes, there is not a cloud in the air. It is as if the heavens were one vast bowl, or goblet, filled with the wine of life; and the sun seems steeping the very heavens. Not a leaf moves except when a drop of water falls from it and changes its equipoise. And all the birds sing, and all voices seem jubilant, and all the earth refreshed and more beautiful. And so it affects me when I read of the tumult of the crucifixion on Calvary, and the after quiet.

For then, there are the scenes of the garden—the ministration of angels; the sweet surprise of the different groups that came to the sepulchre. It is all tranquil. It is all joyful. Previous to that event there had been tumult, from the time of Christ's appearance on the earth; but when once He has passed the portals of the tomb; when once He has come forth from the sepulchre, it is all serene; it is all sweet. It is as it should be. Now we can see it. The Saviour has arisen; and all the signs and token of His presence are gladness and radiance and peace.—*Beecher*.

CRUCIFIXION AND RESURRECTION LIKE BLOTTING OUT AND RESTORING THE SUN.

The death of Christ must have been the most overwhelming disaster to His disciples of which we can form any conception.

What if men were to be told that tonight the sun would be extinguished, by a decree of God that had gone forth, and that was irreversible? Who can conceive the consternation that would prevail? How men would gather! And as the sun began to reel toward the West, and show signs of irregularity, what terror would begin to come upon the boldest faces! And if, flaming with ominous flashes, the sun should go down at last, and seem to have fallen into a gulf of annihilation, what outcry would fill the now unilluminated night! And when men, having watched the East till the morning hour, saw that with it came no morning light, and that the day was undistinguishable from the night, they would begin with universal wail to proclaim their sorrow. The fields would droop; houses would be as sepulchres; business would hush in the street; the banker would forget his bank, the miser his money, the mechanic his tools, and seekers of pleasure their places of resort; the sail would hang at rest in the harbor; there would be no light; all business must perish; nothing could grow; nothing could blossom; there could be no color in the flower, none in the sky, none in pictures, and none in the living human face; life itself would be dead while yet alive; and the world would be buried. Men would begin to see that that subtle fluid which they had scarcely thought of in its regular abundance, in fact, carried in it all the conditions of human life, and mastered all things.

Just so it was with the disciples. Not a whit less amazing and overwhelming to them was the departure of the light of the world, in which they had put their whole life, and after whose departure they felt that though they had life, they had nothing for it to do.

But what if after three hopeless, helpless days, when men had become almost rigid with despair, some watcher should cry out in the street, "I see light dawning in the East!" and the gray twilight should begin to creep toward the light? What wild tidings would spread! How the sleepers would spring up out of horrid dreams! What shouts of joy would rend the air from throngs of men, as the light flamed forth and stretched up! What tears of gratitude would fill every eye! And as the sun rose gloriously above the horizon, parents and children would lock themselves in embrace; friends would greet friends; and the whole city would be intoxicated with gladness, and would burst into every extravagant gratulation: And would not a new epoch begin? In the calendar would be placed the glorious **Resurrection of the Sun.**—*Beecher*.

Some preachers boast that they "never preach a sermon the second time." Perhaps so, for it is absolutely certain that a sermon cannot be preached the second time until it has been preached the first time. Again, the sermon that is not worth preaching the second time, was not worth preaching the first time. If a great lecture is worth delivering five thousand times, a great sermon is worth preaching ten thousand times.—*Webster Recorder*.

For Shame Sake



WE HAVE read nothing for many a day that aroused such humiliating and burning shame in the soul as "German Moral Abnormality", in the *Bibliotheca Sacra*. The author is Prof. W. H. Griffith Thomas, D.D., of Wycliffe College, Toronto. We have given our readers numerous samples of his virile, vivid truth-telling. We know of nothing more important for the Church of God to be reminded of, than the shameful sin of pandering to Hun Scholarship. If the suffering, sorrow and shame, fitting the deed, once gets full possession of the Christian's soul, the joy and pride of victory will become

"Like to the apples on the Dead Sea's shore,
All ashes to the taste."

Prof. Thomas seemingly has omitted nothing to reveal and exhibit the Moral Abnormality of the Hun. The number and variety of the incidents related in proof of his theme are astonishing and astounding. It reads like a story of Hell. We will later, use some of these pen portraits of incarnate fiends to indicate the trap set for the feet of our youth who were lured to Universities, only to find them Schools of the Devil. We confine our selection to the closing section, in the hopes that all Christians who read, for shame's sake, will label, everything related to Hun scholarship *Tabu*. (Ed. B. C.)

"In the face of all these (let us put it mildly), aberrations from ordinary ethical standards, not much need be added by way of application, but this at least must be said. Germany is the nation which, before the war, was regarded as the source of the latest, truest, and best Biblical scholarship. Yet if, 'By their fruits ye shall know them' expresses a true principle, then those who refused to bow down to German Scholarship have been abundantly vindicated by the events of the past four years. The one thing that is needed beyond all else, for a thorough and proper knowledge of the Bible, is spiritual insight, and this is just the feature most woefully lacking in German thought and life. It is not too much to demand that those who taught our young men and women to turn to Germany for the most scholarly and reliable information about the Bible, and who scouted and scorned those who opposed this policy, should at least acknowledge their error and inaugurate a new method among students; teaching them to refuse to accent truth on the authority of Germany or any other country, and to insist upon the thorough consideration of every available source of information before arriving at conclusions.

"Already Dr. Shailer Mathews* is quoted (let us hope truly) as admitting that the University of Chicago had been far too much 'Germanized' before the war. It is time for others to say the same thing, and hence forward to take a very different line.

"The German spirit has dominated our theological seminaries, and has affected, or rather, infected, very much of our pulpit life and work, with the result that there is abundant spiritual powerlessness in many churches, by the absence of conversions and the lack of spiritual teaching for Christians. Whatever may be said about conservative scholarship and its attitude, it is impossible to question great evangelists of the past and the present are to a man opposed to German Biblical criticism. The president of the British Wesleyan Methodist Conference for this year, once said, 'German theology is not of much use in a revival.' Dr. Orr wrote these solemn words some years ago, and they have been amply confirmed and vindicated by the revelations of the past four years:—

*Dr. Shailer Matthews is not truly quoted, we believe. A man, who for four years as the head of the Federation of the Churches of Christ in America could teach by voice and pen, Hun Theology of the most false and virulent sort, has need of as drastic a conversion as Paul, who said, "I am not meet to be called an apostle, because I persecuted the church of God." (1 Cor. 14:9.) Dr. Matthews, in an Editorial in the *Biblical World*, May, 1918, said: "The theology of the Kaiser is not the theology of the modern theological world. It is the theology of orthodoxy and of confessionalism. The God he sets forth is the same God that the theological reactionary presents." For such a *slandorous lie*, he ought, to humble himself in sackcloth and ashes and cry "Unclean!"—*Editor Bible Champion*.

"I dare to say with a full sense of responsibility that if many of the things which are found in our approved text-books were openly or undisguisedly preached in our pulpits next Lord's Day throughout the land, there would be nothing less than a revolution in our churches. Christian people simply would not stand it."

"It is well known that there is not a single critical position adopted by British, American, and Canadian scholars which did not emanate from Germany. English-speaking scholars have only been able to adopt and adapt German ideas, the general trend of which, for nearly a century, has been to deny the supernatural element, first in the Old Testament, then in the New Testament, and now, most serious of all, in the Person of Christ Himself. If British and American scholarship is not so logical as German, it is because many of the men still adhere to a belief in the Divine incarnation of Christ. But, as Dr. Orr pointed out, it is impossible to fit the supernatural into a frame-work of rationalism. It is probably too much to expect that men who have been brought up on German scholarship should abandon it and confess themselves in the wrong. But at least they should, in the light of our present experiences, keep quiet, and suggest to the younger generation the need of a more thorough independence of outlook and the widest possible induction.

"I cannot better close this article, and thereby still further point the moral, than by quoting some words from an American preacher which appeared in the *Boston Congregationalist*:—

"It is rather the fashion in America just now to think of Germany as a horrible example of militarism, but let us not forget that before the outbreak which is shaking the Old World it was quite the fashion to go to Germany for up-to-date theology, for the latest conclusions of scholarship and all that; and let us also not forget the numerous accumulations and accretions which had gathered over this theology; the elaborate and learned criticisms, the substitution of alleged historic values for actual facts, the curious and desperate exegesis which resolved old texts into mists of meaningless nothings, and the volumes of philosophical stuff which smothered simple belief. The Allies have not yet declared German theology contraband, for they know that a ton of it, if loaded into a cannon, would not kill a robin, but there should be no kick coming if they did declare it contraband. The Germans now know as well as the rest of us that the only thing which has historic value is the real stuff."

The Story of the Deluge



WE GIVE our readers a simple clue by which they can prepare for themselves the two conflicting Deluge Stories. The first is from J, but by special note it is changed to J2, A Mysterious Great Unknown, who is the great literary personality that dominates the present form of the J material. He is "a quite definitely stamped literary and absolutely artistic personality, of the first rank, a man of decided moral and religious uniqueness." (Ed. B. C.)

Genesis, ch. 6: vs. 5-8; ch. 7: vs. 1-5, 7-10, 12, 16b, 17b, 22-23. ch. 8: vs. 2b-3a; 6-12, 13b, 20-22.

The second part of the Story is by P, who "does not tell what did happen, but what in his view ought to have happened."

Genesis, ch. 6: vs. 13-22; ch. 7: vs. 6, 11, 13-16a, 17a, 18-21, 24; ch. 8: 1-2a, 3b-5, 13a, 14-19.

Very few Bible Students are specialists. We must turn to those who, by scholarship, training, time to devote to difficulties and obscurities, for instruction and guidance. No critic is worthy of confidence or trust. He has a theory. Whatever the text may say, it must be made to harmonize with his theory. Prof. Wm. Henry Green, LL.D., in his monumental work, "*The Unity of the Book of Genesis*," has settled for all time this controversy. The Story of The Deluge, is examined at great length. He suggests the initial difficulty in dealing with the Critical Fable. P and J are supposed to be blended in what has every appear-

ance of being one continuous narrative. Great critical tact and skill are needed to separate what has been so intimately joined together. Nevertheless the narrative of the Deluge is counted one of the firmest supports of the divisive hypothesis. It is affirmed that—

1. When properly disentangled, chapters 6-11, will be found to contain two entirely distinct accounts of the Deluge, each complete in itself, and that these differ irreconcilably in several respects.

2. There are repetitions which show that two different accounts have been put together.

3. The alternative of divine names in successive paragraphs shows that these have proceeded from different writers.

J. The same thing can be inferred from diversities of language and style.

Prof. Green examines the portion of the story assigned to J, to see whether or not it gives a complete account of the flood, with no breaks or interruptions. The examination is minute and complete.

"Instead of a complete account with no interruptions, we find several important gaps created purely by the critical partition; other chasms scantily bridged by scattered clauses torn from their context, in which they are indispensable, or attached to passages where they are inappropriate; expressions which by critical rules cannot belong to J, and require the assumption, which has no other basis than the exigencies of the hypothesis, that the text has been manipulated by the redactor; and discrepancies, so called, which are wholly due to the redactor's gratuitous inference."

(In plain Anglo-Saxon, a fake pure and simple, deliberately manufactured to establish the critical theory. Ed. B. C.)

He examines the portion assigned to P, with painstaking care and scholarly skill and finds as the result: "It appears also, that there are serious chasms in P's account, that the symmetry of the narrative is spoiled in repeated instances by the proposed partition, and that passages are rent from their connection and assigned to J, which are indispensable in the context in which they stand."

He takes in turn the Critic's accusations:

1. "*Superfluous Repetitions.*"

"There are no superfluous repetitions to warrant such a conclusion. The examination shows that so far from everything being duplicated, nothing is duplicated from first to last, except the entry into the ark, and that for a special reason not suggestive of two documents but excluding them."

2. "*The Divine Names.*"

"It is urged that the alternation of divine names in successive paragraphs gives evidence of composite character. It requires two different writers in the habit of using different terms in speaking of the Most High. It is claimed that the narrative, as we possess it, has been made up from the combination of two documents, hence the blending of the two names. This is a superficial and mechanical explanation of what is really due to a different and more satisfactory cause. This is given at length and in full detail.

He shows that the divine names are discriminatingly employed throughout the entire narrative; there are no superfluous repetitions, suggestive of a combination of distinct documents; there are serious gaps and halting places in each of the accounts, into which the critics propose to divide the history of the deluge; and in numerous instances the partition attempted is impracticable because it would sunder what is plainly indivisible."

3. "*Discrepancies.*"

The examination of each in turn with full detail, brings the general answer to all: "The fallacy of all this is obvious; There are no discrepancies; All is in perfect harmony; the inference of the critics is quite unfounded. The so-called characteristics of J are no characteristics at all. There is not a single instance that is suggestive of a diversity of documents. The arguments for the severance of the narrative collapse entirely upon examination. And yet this is accounted one of the most plausible cases of critical partition. As it fails here, so it does everywhere throughout the Pentateuch. The evidences of unity of

authorship are everywhere too strong to be overcome by the devices which the critics employ for the purpose."

(The more we follow up the critical fable, the more we are inclined to recall the little boy's description of a lie:

"A lie is an abomination unto the Lord, but a very present help in trouble."

The Critics, evidently had themselves and their work in mind, when they endowed P with that remarkable historical faculty which enabled him to tell not what happened, but what in view of his theories and practices ought to have happened. To suggest that this faculty is necessary to either writing or teaching the Holy Scriptures is Hun camouflage undiluted.—(*Ed. B. C.*)

Resurrection of Jesus a Demonstrated Fact

BY JUDGE FRANCIS J. LAMB.



IN the evening of the first day of the week following the entombment Jesus appeared to the ten apostles in the absence of Thomas. The ten told this to Thomas, presumably, as early as the next day, the second of the week. Thomas could not believe the story of the ten; and did not; and told them so. That made an issue between Thomas and the ten—they alleging the resurrection of Jesus, and Thomas denying it. It was an issue of fact, triable by competent evidence. Thomas evidently believed that the ten had been misled by failing to be thorough; for at the very moment of denying their contention, he insisted upon such a standard of evidence for trying the issue as would surely prevent mistake. It was a standard that could be employed by men of ordinary intelligence exercising normal powers of sight and feeling. He called for the evidence which science would require—namely, the actual physical inspection of the living body (produced as that of Jesus), by seeing with the physical eyes and feeling by touch of finger, the nail-wounds in the hands and the spear-wound in the side, in order to determine indubitably on the identity of the living body with the mutilated dead body of Jesus taken down from the cross and laid in Joseph's rock-hewn tomb.

On the first day of the week succeeding the resurrection, when the eleven apostles were together, Jesus stood in the midst of them with the salutation of "Peace." Forthwith, in recognition of the issue between Thomas and the ten, the Master commenced the trial. This he did by offering evidence in conformity with the standard Thomas had insisted upon as required, i. e., the presentation of the living body, with its nail-wounds and spear-wounds, for actual inspection, as his own, of the living with the dead body taken from the cross. Jesus said to Thomas, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side" (John 20:27, Amer. Rev.). This command coming to Thomas from Jesus, his King, we may assume, was therefore literally obeyed. But not pressing that view expressly, this is certain: such actual, adequate inspection was made of the wounds on the living body of Jesus, presented for inspection that it was indubitably identified with the dead, mutilated body which was on the cross at Calvary and thence removed to Joseph's sepulcher.

The evidence and the trial proved the allegation of the ten that the transcendent miracle of the resurrection of Jesus from death on the cross was indubitable verity. This evidence totally reversed Thomas' conviction, and in that evidence he saw his resurrected Lord. Thomas' verdict was expressed in worship, "My Lord and my God." The fact that Thomas instantly yielded to the direct objective proof is evidence that he had not been merely wilfully stubborn in his conviction and disbelief. The evidence of the resurrection of Jesus was conclusive. The proof of the fact was demonstration. We know that formerly the word "demonstration" was restricted to describing mathematical proofs. But better apprehension of the subject of proof and evidence has resulted in giving a signification to the word according to which a demonstration is "any proof which leaves no room for reasonable doubt." (*Vide Cent. Dict.*) Such proof is called "full proof."

Tested by the standards and ordeals of jural science by which questions of fact are ascertained and demonstrated in contested questions of right between man and man in courts of justice, the *resurrection of Jesus stands a demonstrated fact.—Miracle and Science.*

Not Holden by Death

That Christ was not holden by Death, but rose on the third day, is the belief on which, by universal admission, the Christian Church from its first beginning reposed. The fact is certain, that, within a few weeks of their Lord's crucifixion and burial, the first Apostles were energetically proclaiming that Jesus was risen from the dead, in the streets of the very city where He had been crucified. It was in no weak and credulous spirit that this fact was accepted. Paul writes on the subject with the fullest sense of responsibility (1 Cor. 15, 15), and gives his evidence in detail (v. 4-8). The Gospels fill out the story with circumstantial narratives, which must have emanated from the first circle of disciples, and which, despite a few difficulties in harmony, very natural in the circumstances, vibrate with the consciousness of truth.

Pentecost follows Easter (Acts 2) and confirms and ratifies its message. The doctrinal bearings of the resurrection are manifoldly elucidated. By it the seal was placed on Christ's whole work and claims; through it He became the first fruits of them that slept (1 Cor. 15.20); in it the work of redemption is completed, with inclusion of the body, (Rom. 8.23); and a sure hope of immortality is opened to the world (2 Tim. 1. 10; 1. Pet. 1. 3).

Against this great corner-stone of Christian faith and hope the waves of skepticism have ever beat in vain. Theory after theory has been invented to explain it—impostor theories, swoon theories, vision theories, spiritualistic appearances—but each effectually refutes the others; and the empty grave and manifestations of the Risen One remain as inexplicable as ever. The newest hypothesis I have seen, that of Oscar Holtzman, in his *Life of Jesus*, is I confess a novelty. It is, in brief, that Joseph of Arimathea, in whose new tomb Jesus was laid, not liking the idea of a crucified malefactor reposing in his honorable family vault, had the body secretly removed! Hence the empty tomb and the belief of the disciples that Christ had risen! Could anything, one may ask, be more exquisitely wooden than this suggested solution of the mystery of faith on which the Christian Church is built?

The outcome of the whole is that naturalism does not hold in its hands the answer to the question:—Who is Christ? The Christ of the Gospels and the Epistles, still lives and rules."—Orr, *The Bible Under Trial*.

The Fascination of Jesus' Story

BY NEWELL DWIGHT HILLIS, D.D., LL.D.



THIS story is the most fascinating page in history, just as his parable of the Prodigal Son is the most moving thing in literature. The greatest minds love the Christmas story not less than the children. The gospel of good news is as fresh as the sunlight, pure as the dew. He was born in Bethlehem, and reared in poverty. His home was Nazareth, headquarters of the Roman legions, that maelstrom of filth. Through the death of the carpenter Joseph, when Jesus was about fifteen years

of age, there fell upon His young shoulders the care of an entire family. He made doors and hung them, carved ox yokes and bent the bows, and brooded. Denied an opportunity at the library and the lecture hall. He also was denied the chance of studying with Gamaliel. All the precious memory years, when the mind is wax to receive and steel to hold, were lost to Him. His younger brothers and sisters did not reach the age when they were able to care for themselves until He was about thirty years of age. After that He was free to lead His own

life. But from the viewpoint of scholars who spent their first thirty years in study it was then too late to become a master. But what others develop by practice and reflection, Jesus had through native genius. No one knows why it is that the supreme poet without an error strikes off immortal verse without changing a line after it is written, while others carve and carpenter, in the hope of eliminating imperfections. From the beginning of His public life, Jesus was a marked figure. His mind glowed and sparkled

like the sun. Each new address was as rich as a harvest field crowded with shocks or an orchard whose boughs, deep-fruited, hang down to the very earth. In His sermons all the birds sing; in His parables all the flowers bloom; in His conversation in that upper room, where He began with "Let not your heart be troubled," it was as if with feet standing on the earth He reached up His hand and pulled down the boughs of the tree of life and loaded His hearers with the crimson bloom and luscious fruit.

The Sanctuary

The Making of the Earth

BY CHARLES CARROLL ALBERTSON, D.D.

And He that sat upon the throne said, "Behold I make all things new."—Rev. 21:5.



It is astonishing how much this old Book has to say about things that are new. And of all the books in the Bible, the Revelation of John has most to say about new things. There is a new song. The redeemed have a new name. There is the promise of a new heaven and a new earth. And in the text, the words of Him that sitteth upon the throne make plain the promise of the new heaven and the new earth, "Behold I am making all things new."

In the Greek Testament there are two words, both necessarily translated "new," which do not mean exactly the same thing. One contemplates an object as new in point of time; the other in point of quality. It is the second word used here, indicating not a new creation but a restoration, a redemption, a treatment of old things which gives them freshness and beauty.

Redemption, after all, is the theme of this chapter. It is the song of the whole Book. It is the golden chain on which all these pearls are strung. It is the scarlet thread woven into the texture of the entire fabric. And redemption means restoration. Why did the translators of the Douai version render that verse in the Twenty-third Psalm which we read, "He restoreth my soul," "He converteth my soul?" Because conversion is restoration. "I will take away the stony heart, and give you a heart of flesh." Is not this restoration? And is not the thought of restoration at the heart of all our deepest longing? An old song runs, "Make me a child again, just for tonight." Tennyson speaks of "the tender grace of a day that is dead" and declares it will "never come back to me," James Whitcomb Riley sings in a similar strain of "the old golden glory of the days gone by." However desert our lives may be, there is always a green fringe of memory. It seems a part of universal conviction that the golden age is behind us. That is natural. It is a part of our heavenly nature so to think, for "trailing clouds of glory" our spirits come from God.

The marvelous thing about Christianity is this: It takes that most precious memory of ours and makes of it a glorious hope. It says, "It is true the earth may have had a golden age long ago, when life was simple and man kept faith with man. It is true each of you may have a golden age to look back upon with gladness, days when you were care free and knew no sin. But there is a golden age for the world in time to come; there shall be a 'statelier Eden,' and a statelier humanity shall occupy it. And each of you may find a future fairer than the fairest past—green pastures and still waters, lost joys renewed, lost peace restored." That this is the message of the Gospel is the deepest conviction of the Christian mind.

When Edgar Allan Poe wrote his weird poem of the raven that "perched upon the placid bust of Pallas just above the chamber door" we believe he was symbolizing remorse. He asks the raven if

Upon some distant shore
I shall meet the radiant maiden
Whom the angels named Lenore.

We believe the maiden was none other than his own peace of mind, his conscience free from guilt. And the raven (remorse) answered, "Never more." Ah, if some good angel had only spoken the word "restoration." (Restore rhymes with Lenore.) Such a good angel did speak to another poet—Longfellow—who was not blind to the facts of life—who says plainly,

Lost innocence returns no more;
We are not what we were before transgression,

but who saw also the facts of spiritual life, and so completes the poem,

But noble souls through dust and heat
Rise from disaster and defeat the stronger.

That good angel spoke to Charles Wesley when he wrote a hymn, entitled, "The Year of Jubilee," founded upon the Old Testament provision that every seventh year should be a Sabbatical year, and every seventh Sabbatical year should be a year of Jubilee, when slaves went free and old debts were canceled and forfeited lands returned to their original owners. Charles Wesley was thinking of a better year of Jubilee—the coming of Christ into the world. So he sings:

Ye who have sold for naught
Your heritage above
May have it back unbought,
The gift of Jesus' love.
The year of Jubilee has come;
Return, ye ransomed sinners, home.

That same good angel spoke to a poet of our day who, in a sonnet called "Tears," in the closing lines, sums up the immortal hope to which we are heirs in Christ.

Ye old, old dead, and ye of yesternight,
Chieftains and bards and keepers of the sheep,
Loose me from tears and help me see aright
How each hath back at last the thing he stayed to weep—
Homer his sight, David his little lad.

Down deep in our hearts we crave the new heaven as well as the new earth, the heaven that lay all about us in our infancy, the heaven of faces we have "loved long since and lost awhile." And the "all things new" of the text includes that heaven, the heaven that "holds all for which we sigh."

But what concerns us now is the new earth, or rather, the making of it. The text intimates that the renewal of the earth is a process rather than an act, and that the process is a present and continual one. Here God affirms His presence in the world, the imminent God. In the world? He is never out of it. He sitteth upon the throne of power. All power, ultimately, is from God. Even the power to do wrong. That is the wickedness of it; we are using God's power against Himself. That is why sin is rebellion. It is why sin is defalcation. But evil is short lived. The throne eternal stands fast. Pharaohs and Herods may thwart God's purposes for an hour or two, but He has His way with them. They are mortal, He is eternal. So he takes His time to make all things new. The mills of God grind slowly, but they grind exceeding small.

There are two ways of making things new. One is to wipe the slate clean and start again. That is what occurred at the Flood. The other is to introduce new principles of life and wait for them to develop. That is what God did when Christ came. He came to show mankind the better way—the better way to live and the better way to die. That is what He did. His life is our

model. But of what use is a model without the power to reproduce it? It only mocks us with its excellence. It is at once our glory and our despair. We see that pure brave life, lived on the heights of holiness, and we cry, "Who is sufficient for these things?" And our cry falls on a Brother's ears and finds response in a Father's heart, and He answers our question with His eternal offer of help.

An engine, however perfect, is useless without motive power. A gun, however powerful, is a mere incumbrance without the explosive agent. Weak and helpless are we all without the spirit of the new life. Wanted, an indwelling Spirit to cause us to walk in the way of His commandments. A want as old as human yearning, as deep as hunger, as keen as thirst. Where is that Spirit and how shall we avail ourselves of it? There is such a Spirit in the world. He brooded over the formless void in creation, and all things were new. He came like a rushing wind into an assembly of disciples gathered in an upper chamber, and they were animated with a new purpose and armed with a new zeal. He descended, like a dove, upon a young man at His baptism, and from that moment He was absolutely free and absolutely fearless. And from that moment He began to preach the new evangel of peace on earth among men of good will. The words sound strange to us with the echoes of battle still fresh in our ears, but they sounded stranger still to those who first heard it. It was a new Gospel to them. And it had within it the power of creating a new order. See if this is not true.

It gave men a new idea of the humanness of God. Men had thought of Him as afar off, seated on a throne of ivory or crystal, hurling commandments at men, and lo! Jesus pictures Him as drawing near to men to make His dwelling place in humble hearts; putting Himself by the side of struggling men and saying, "Let us rise together to walk in newness of life!"

Then it gave us new principles of human conduct. The world well knew the principles of obedience and duty, but only the saintliest and most radiant of spirits had caught any glimpse of the law of self-denial, the law of gentle service and the law of love.

Examine them: The law of self-denial. This seems to be in contradiction to the law of self-expression, to which so many in this age have yielded and are yielding. It requires vision and spiritual experience to see that the law of self-denial is the highest reach of the law of self-expression. A student came to a great master of singing. She sang. He frowned. "You must not sing in public for at least two years. You must learn to breathe. You must begin again." She was hurt, but she was in earnest, and she came from that studio a great artist, though it took not two years, but seven to develop her power.

Jesus said, "You must learn to live on the highest plane by denying the self that stands in the way of power." And some were frightened and went away sorrowful. But some received His word and entered into life. They knew the meaning of His parable about the right eye plucked out and the right hand lopped off. They paid the price and found, not life grown less but larger.

The law of gentle sacrifice. This He taught in the parable of the "Inasmuch," and in practically every miracle He ever wrought. This law is perfectly expressed in the apostolic words, "Ye know the grace of our Lord Jesus Christ, that though He was rich, for our sakes He became poor that we through His poverty might be rich." When John Wesley was in his last illness, he asked an attendant what text he had preached from the preceding Sunday. These words were quoted and the great man said, "Yes, that is it and there is no other." His grace, His graciousness, and for our sakes. There is the majesty, the royalty, of gentle service.

There is a tradition that one of the twelve gates of entrance to the Heavenly City bears the name, "The Gate of Gentle Service," and that through it they enter in who have ministered in the Master's name.

Then there is the law of love. How easy to say! How commonplace! Yet in it there is the secret of the new earth. Love in the heart means God in the heart. Love the law of life means right enthroned in human relation-

ships. Love among the nations means the end of wars. But nations cannot love nations. A nation is a corporate body. But it is composed of people, and people may love people, **not as people but as individuals**. The new earth must be peopled by individuals who have in them the principle of love, not love as a sentiment, but love as a motive. And love comes into our hearts as a motive only with the coming of God.

The advent of Christ into the world marks our first Christmas. The advent of Christ into our hearts marks the nativity of the soul, the birth-time of the new life. "If any man be in Christ Jesus he is a new creation." The beginning of the new heaven and the new earth is in the new man, with a new Master, a new motive, a new standard of greatness, and a new passion to master the fine art of living.

So long as the creating, converting Spirit of God is in the world, it is true that He makes all things new. But He asks our help. We must be willing to be made new. Nay, more, we must be anxious to live the new life, more anxious about inward renewal than about anything else. This is the thing we must seek first and last and all the time between.

The Inborn Christ

BY R. H. HUGHES, D.D.

God was pleased to make known what is the riches of the glory of the mystery among the Gentiles, which is Christ in you, the hope of glory.—Col. 1:27.



We are always interested in the story of the Saviour's birth. At the Christmas season especially the song of the angels on that first glad Christmas morning touches a responsive chord in our hearts and we rejoice with them. It is fitting that we celebrate Christmas with appropriate recitations and songs, and that newspapers and magazines vie with preacher and choir in telling of the Babe of Bethlehem, of the manger cradle, and of the visits of the wise men and the shepherds. But there is something infinitely more important in the song of the angels than simply the fact of His birth. It is that a Saviour was born. "Though Christ a thousand times in Bethlehem be born, if He is not an inborn, indwelling Christ, our souls are still forlorn."

This fact is emphasized throughout the teachings of the apostles. In writing to the Galatians Paul addresses them as, "My little children of whom I am again in travail until Christ be formed in you." Giving his own experience, he said, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me."

More and more must we emphasize this doctrine today. The Christ of history must become the Christ of experience. The dead Christ of Calvary must become the living Christ of 1919. The Christ embalmed in the Book must become the Christ enthroned in the heart. Said Tennyson: "Oh! for a Man to rise in me, that the man I am may cease to be." Martin Luther said, "Should some one knock at my breast and ask, 'Who lives here?' I should reply, 'not He is a bit of Christ.'"

Martin Luther, but the Lord Jesus Christ." Whitfield once said of Dr. Watts,

"The Christmas occasion, with all its festivities, is a failure to us if we do not learn something of the Christ of the heart. When He was here He represented Christianity in a living, compact, living form. Today, Christianity is the Christ living over again in us. Only as He lives in us can the world see what Christianity really is. His life was one of self-denial, a life given up for the sake of others, a life of love. Christ born within—self-denial, losses, poverty, martyrdom, are easy. Let us go forth from this Christmas occasion saying with Paul, "It is not I that live, but Christ liveth in me."—*Pacific Christian Advocate*.

Love is an awakening, an inspiration, dulling the edge of resentment, sharpening the eloquence of wit, impoverishing distinction, guaranteeing equality and proclaiming the omnipotence of God.—*Willis George Emerson*.

International Sunday School Lessons

HISTORY'S GREATEST FACT



HE Resurrection of Christ is the supreme truth. The Sunday Schools of this month, are considering its lessons. We devote considerable space to it as a help to the study. In the April Champion we gave part of Dr. Thomas' Article from the *International Standard Bible Encyclopedia*. We give further extracts from the same article in the Arena this number. In the Club Department, we give a symposium of short extracts from "*Greatest Thoughts about Jesus Christ*." We know of no book containing an equal collection of the Thoughts of Great Men, about "The Greatest Man—The God-Man."

Twenty centuries of study, of observation, of experience, has established beyond either controversy or doubt the place of Jesus in the life, activity, wisdom and spiritual blessing and comfort of humanity. Yet, to-day, men of intelligence, education and religious principles, scout at the results of the twenty Centuries. They do not hesitate to declare and teach, that Jesus is not the Risen Son of God, but only a dead Jew. Their life business seems to be to discredit His teachings, deny His miracles, pervert the truth He revealed. Many of them even venture to deny that He ever lived, and accuse His followers of inventing, dreaming, and lying, until a Myth has become to the deluded votaries a reality. What is the most appalling fact is, that many of these assailants are professed followers, hold positions of honor, power and influence in His Church, and while thus trusted, and compensated are teaching the youth in Sunday Schools and Schools of Learning their fables as the Truth of God. We give as illustrations of method, spirit and purpose quotations from *A Precious Pair* of these false teachers.

(1.) "The story of Jesus Christ appearing after he was dead, is the story of an apparition, such as timid imaginations can always create in vision, and credulity believe. Stories of this kind had been told of the assassination of Julius Caesar, not many years before, and they generally have their origin in violent deaths, or, in the execution of innocent persons. In cases of this kind, compassion lends its aid, and benevolently stretches the story. It goes on a little and a little farther, till

it becomes a most certain truth. Once start a ghost, and credulity fills up the history of its life, and assigns the cause of its appearance! One tells it one way, another, another way, till there are as many stories about the ghost, as there are about Jesus Christ in these four books.

"The story of the appearance of Jesus Christ is told with that strange mixture of the natural and impossible, that distinguishes legendary tale from fact. He is represented as suddenly coming in and going out when the doors are shut, and of vanishing out of sight, and appearing again, as one would conceive of an unsubstantial vision; then again he is hungry, sits down to meat, and eats his supper. But as those who tell stories of this kind, never provide for all the cases, so it is here; they have told us, that when he arose he left his grave clothes behind him; but they have forgotten to provide other clothes for him to appear in afterwards, or to tell us what he did with them when he ascended; whether he stripped all off, or went up clothes and all."

The inventor of the second fable, without doubt was familiar with the one which we have quoted above. To avoid copying, he must need reach the same end by revelations, which of course must be just as accurate and reliable, while at the same time they must be as grotesque and incredible.

(2.) "The subject of the Resurrection was of keenest interest to Paul, and is central in all his teachings. His testimony is that of a man famous for his sanity in action and for his fidelity to his convictions—no matter where they led him. It embodies not only that, regarding which he was well informed through converse with others, but also his own personal experience. It is all the more significant because it is entirely independent and in many respects at variance with the accounts found in the Gospels.

"On the surface, Paul's account in 1 Cor. 15, and the earliest Gospels seems to imply that Jesus, clothed in a glorified body, appeared repeatedly to the disciples, and last of all to Paul. This explanation accords with Paul's peculiar theory of the Resurrection. It furnishes an explanation of how Jesus could be seen by five hundred of his followers at once. It is in some respects similar to that which is claimed regarding their departed friends by modern spiritualists. It postulates phenomena hitherto entirely uncorrelated by modern science. To the present age, therefore, as well as the past, it was a miracle."

"Uncorrelated by modern science" is a very neat way of putting these phenomena. Paul having pretended to obtain his knowledge of the phenomena by divine revelation, would not be likely to try to put it in some relation of connection or correspondence with any other phenom-

ena. Of course he was not seeking to be scientific—only truthful—as to what he saw and heard. If we must choose between the first and second historian or inventor, we prefer the first. He does **not mince words, he dismisses the whole story as *deuberale* lying.**

The second historian, was not willing to go that extreme length and so he dragged in the medium's cabinet, the absence of light, and the other "correlations" of spiritualism. As we give in the Arena, as the Fifth Proof, Paul's Testimony, we will only say that this fable is not lying, merely, it is gross, wicked, intelligent, deliberate falsification of the evidence of the witness eulogized for his "sanity in action and fidelity to his convictions." As Dr. Thomas says in the Arena, "One man in the apostolic church must be singled out as a special witness to the resurrection." He related things of "which he was well informed through converse with others but also of his own personal experience."

The first witness we quote above is *Tom Paine*, the veracious and reverent author of "The Age of Reason." The second witness is *Charles Foster Kent*, Ph. D., Professor of Biblical Literature, Yale University. Poor Tom fails so completely in measuring up to the modern requirements of modern infidelity that he is completely ignored by his disciples. He had one merit worth recalling: he hated the book and all it contained and had but one mission, to ridi-

cule and abuse and denounce it with coarse but mighty vigor.

We are not assured of the qualifications required in a Professor of Biblical Literature in Modern Yale; but if, to hold a prolific pen, possess a pleasing and popular style, an imagination lively, grotesque and visionary, an unfaltering determination to torture the plain content of the Bible into harmony with the vagaries of Hun Rationalism, conscience seared as with a hot iron sufficiently not to be startled by the necessity of the adoption of any or all means to change the truth of God into a lie, would admit Prof. Foster into competition for the place, we feel sure he would reach a standard of 100 per cent. *plus*.

We ask our readers to compare Paul's own statement with the garbled perversion of the Yale professor. We do not need Judge Lamb's legal acumen or clear application of the law of evidence, to know that had Prof. Kent testified in court as he did in his book he would have been dismissed from the case forever as an unworthy and false witness. It is all the more pitiful to have Yale, with a past of honor, beclouded greatly, it is true by her later years, to be dishonored by the one voice proclaimed "*from Yale*." When the re-action to truth, reverence and piety comes, as it will come, nothing will humiliate the great University so much as the fiction, the visions, the perversions, the blasphemy of *The Historical Bible*.

Prayer Meeting Service

BY A. WILLIAM LEWIS, B.A., B.D.

December is the Christmas month; and all our thoughts and efforts during this period should center in the re-birth of Humanity. When the days are shortest and the darkness densest, we appreciate most fully the dawn of Heaven's Day.

GOD'S KINGDOM IS ETERNAL

DANIEL 2:24-45.



THE Kingdoms of earth wax and wane; but God's Kingdom will never decline. "The God of Heaven shall set up a Kingdom, which shall never be destroyed; and it shall stand forever."

Some have asked whether U. S. A. will ever be destroyed. If we should repudiate the Christ, we would decline

and fall most assuredly, as we would deserve. But our nation was founded upon God's liberty to man and His rights for man. Our future depends, not upon the greatness of our leaders and statesmen, but upon Christ. His rule among us means perpetuity.

God's Kingdom is spiritual and therefore does not exclude any kind of proper earthly sovereignty. It is intended to permeate and vitalize the material kingdoms as the spirit of man permeates and governs his body. Its principles are wonderfully embodied in the Moral Law, which is the soul of our National Law, as well as of International. This vitaliz-

ing of our nation makes it as long-lived as the earth.

God's Kingdom destroys the evil in man, society, and nation. Wrong in any form is disintegrating. Slavery, unjust monopoly, graft, profiteering, and every species of oppression is outlawed. The demand for this is the best token that we are in the Kingdom of God, which is eternal.

Some wonder whether the Great War would be won by Right. Some doubted whether the Congress would approve the League of Nations. Some wondered whether the Prohibition Law could be enforced. If we take our stand with Jesus Christ for the Kingdom of God, every good cause must win. To withstand the good is to fly into the face of God.

Every rational soul must decide the question of his own integrity. If we receive the Spirit of God, so that we can say, "My meat is to do the will of my Father in Heaven," then our life and happiness are as everlasting as the Kingdom of God. By putting off the "pomp and glory of the world" and by putting on the Christ, we are prepared for the Kingdom above.

THE PRINCE OF PEACE

ISAIAH 9: 1-7.

THE eternal Kingdom of God is righteousness and peace. "Peace on earth" was the message of the angel, when the Kingdom of God was established on earth. The nations shall learn war no more. Labor and Capital shall rejoice in the co-operation of good will. Man shall be at peace with his neighbor; and his soul shall have joy unspeakable in the peace of God. Jesus Christ shall reign as "The Wonderful, Counsellor, Mighty God, Everlasting Father, the Prince of Peace."

Jesus, the Prince of Peace, said, "I came not to bring peace but a sword." The sword was to be the means to the end, when the arts of peace shall fail, and the reason of sound sense was spurned by unbridled lust. Jesus knew that this must come first in this earth of sin, under the baneful influence of the great Adversary. In this struggle Jesus made the supreme sacrifice in going over the top; and He won the greatest victory of earth for us. Jesus Christ is now fighting through.

Jesus came as God's envoy of Peace. "He came unto His own and His own received him not." So now he is preached in every nation by countless thousands of heralds the Prince of Peace, yet many still receive Him not. This does not altar the fact of His sovereignty; but it stultifies those that reject Him. When Jesus was on earth the demons acknowledged His right to reign; but now they easily deceive many men into secret rebellion, and even into becoming traitors.

CHRIST BECAME POOR TO MAKE US RICH

2 CORINTHIANS 8:1-15.

WEALTH looms large in the eyes of the multitudes. Honestly and dishonestly many have secured riches while the heroes of our nation were sacrificing everything at a dollar a day, to save society. Others gaining no riches, were just as greedy for earthly gold and ease and luxury. It becomes us all to think how Christ became poor that we might become rich, unto God.

Hercules communed with his own heart, sitting on a green bank; and two women came to him. He took the hand of the modest one, who counselled him to live a virtuous life. The bold one was unmasked as vice. An Oldtimer at Ft. Wrangle, not in church for eighteen years, entered to hear the music, and was won by the Gospel. He gave his testimony as a "Forty Niner." "You all know me. I have lived the life of the camps, tho't nothing of life hereafter, from California to the Arctic. I have had all sorts of luck; but, partners, this is the first time I have struck it real rich."

Christ did not hesitate to let go His infinite resource as God (Phil. 2:8). that He might save us from poverty and bankruptcy of soul. Now He too is the richer; and He counts us among His jewels.

We are enriched by Christ paying our debt. We owe an incalculable debt to our parents, to the world, to the Nation, to the Church, and above all else to God. "Jesus has paid it all." (Eph. 1:7.) Christ supplies all our need. (Phil. 4:19.) This is more than millions of dollars. A rich man in Mexico contracted leprosy, went to Australia, and spent millions. Sin is worse than leprosy; and Jesus gives us health, abounding

and everlasting, youth perennial, and happiness supernal. He gives us the treasures of "wisdom and knowledge." (Col. 2:2.) Paul was richer than Croesus. Christ is ours, "Whom to know is life eternal." "Heirs of God, and joint heirs with Jesus Christ!" This was Christ's mission to earth.

"CHRIST THE WISDOM OF GOD"

I CORINTHIANS I:17-31.

THE Incarnation of Jesus Christ was the supreme token of God's unrivaled wisdom. No such other problem ever faced the eternal God. Man had repudiated his Creator and had vitiated his whole being by opening his heart and giving his devotion to the foul enemy of God and of all good. How can man be reinstated? Yet man must be reclaimed, if God is to remain the good God. Christmas brought to earth God's solution.

Carl Milliken, Governor of Maine, said, "The Bible is a treasure house of wisdom, that can never be exhausted. Study the Bible, but first accept Christ, the Word made flesh." "The fear of the Lord is the beginning of wisdom."

The Incarnation is a puzzle to the intellect of man; but it is the light and life of the spirit of man. To the Jews it was a stumbling block and to the Greeks foolishness; but to those that have accepted Christ into their hearts He is the wisdom of God. Man ought first to accept Christ as the highest revelation of God, then to cast himself upon His promises, in the great venture; then to continue living his faith, doing anything and everything he believes Christ would have him do.

This fact of Christ gives us the true view of life. The body is the habitat of the spirit of man, in apprenticeship, on the journey Home. The Bible is seen to be God's Book, in a most wonderful manner, Jesus is the Divine embodiment of God, so far as God can be expressed in Human Nature. We have far better proof of Christ's deity than had the men of His day on earth, history, Church, Missions, friends, and the Holy Spirit. When death shall come it will be a glorious thing to rest on this fact, that Christ is the wisdom of God in making us spiritual children and sharers of God's life and blessedness for all eternity.

OUR SERIAL

When Elijah became Mayor of New York

By JAY BENSON
HAMILTON, D. D.

PART III—THE BATTLE OF THE GERMS

Playing the Devil.

CHAPTER 2.

"This evening's Entertainment," said the Wizard, "is divided into three parts: Part 1, will be "Playing the Devil;" Part 2, "Raising the Devil;" Part 3, "Casting out the Devil." With your permission I will now begin Part 1, and for a few moments "Play the Devil."

"One of the most potent temptations to men is the offer of strength; strength of body, of mind, of spirit. The human animal from the beginning, who excelled the rest of the herd in brute strength became the leader and master. After the race had taken a long stride toward culture and refinement, the strong arm, the mighty fist was the mark of the king. The 20th Century is like all the other centuries. Men worship strength today as their fathers have always done. The craze for athletics with its contests of physical strength, agility and endurance, whether pugilism or football, is only the modern form of the same enthusiasm which inspired the knightly tournaments of the days of chivalry.

"The Scriptures contain incidents of many strong men, but one named Samson has become the type of the super-human man in physical strength and prowess. The tales told of him are too marvelous for belief with many today, but I will show you that Samson was not such a wonder after all. I have no confederates, lest you might think my tests are tricks. I invite five of the largest and strongest men in the audience to come to the platform. I will do them no harm, but only

ask them to give evidence that you will accept that there is scarcely any feat of Samson, of purely human strength, I could not repeat."

Five men, who were noted professional athletes, promptly accepted the invitation. One was a pugilist, another a wrestler, the others were popularly known as "strong men" and were directors or instructors in athletics of famous clubs for physical culture. The Wizard shook hands with each as he said:

"Gentlemen, this is not to be a prize-fight, nor a wrestling match, lest I should have to hurt you too seriously. I will stand erect and touch neither of you. All, may one at a time, and then, together, attempt to lift me from my feet and place me upon the floor and hold me there. I will not make a movement of resistance."

Each singly, and then together failed to stir the Wizard a fraction of an inch from his position. The combined efforts of the strong men might as well have been exerted against an iron pillar of the elevated railroad, for all the effect they had. Panting and perspiring, they ceased their struggles and confessed that the Wizard was not a man, but a superhuman being.

The largest man of the five, weighing over two hundred and fifty pounds, was asked to place his foot in the Wizard's hand, stand perfectly straight and remain absolutely motionless. When this was done, the Wizard lifted his arm and held it out-stretched as if the man were a baby. Another stepped into the other hand, and was held at arm's length opposite the other. The Wizard began to toss the men into the air and catch them as they returned and then tossed them both together several feet high, several times and finally to their great relief placed them upon the floor in perfect safety, both perspiring and trembling with terror. The whole five were seated upon a large chair and the Wizard lifted the chair with its over one thousand pounds of human flesh and bones and held it at arm's length with scarce a seeming effort. When the men were released they were so alarmed, they asked permission to go to their seats. The spokesman of the party, addressing the audience, said:

"Ladies and gentlemen, we do not believe there is the equal in the world of such strength in a human form. We are all agreed that the Wizard is not a man—but the very Devil Himself."

"I have chosen to illustrate my strength in this way," said the Wizard, "rather than by breaking things or lifting weights, which you might believe or say, were prepared to deceive you. Strength to excel or overcome other men, is not enough. Men have ever sought to overcome the laws of nature, or at least exercise control over them, so as to make them aid or serve their pleasure or service. Levitation is the name given to the power to hang suspended or float in the air without visible support. For centuries men have tried to fly, but have only partially succeeded; that success, is by causing one natural law to overcome another, by means clearly in sight. The best they can do is to create machinery which will float while in motion, but the secret still baffles the most ingenious inventor. The most successful still envy the bird that goes where it pleases by the power of its own body.

"Here is a horizontal bar taken from an ordinary gymnasium collection. I will suspend it in the air and cause it to swing to and fro without visible support."

The bar was tossed upward and remained suspended in the air. The Wizard waved his hand and it began to swing to and fro, at first slowly and then with such swiftness as scarcely to be seen.

"Lest you may think the bar is an optical illusion, I will add my own weight and swing upon it to prove that it is really a piece of wood and powerfully supported."

Springing upward he seized the bar, and with ease and most marvelous grace forming several extraordinary difficult and dangerous feats as it swung to and fro unsupported, high over the heads of the audience.

"You are still skeptical, and I will try to convince you by coming away from the stage, where you may believe I have concealed confederates and machinery supports. Here are a score of steel rings, they are solid, and yet they open and make a chain as I toss them together."

With a dextrous movement he threw the bunch of rings above his head and they instantly became linked together; he caught the last one and swept the chain in a dazzling flash in every direction. Catching them one by one as he drew them in, he strung them on his arm again, separated as when he began. Taking them one by one he tossed them above the heads of the audience and each stopped, suspended in the air, forming a circle. Seizing the one nearest to him he swung on it, until within reach of the next and thus circled the room and again reached the stage bearing with him every ring.

"Still you do not believe. Here is a rope. Behold it suspended without visible support from the Stage to the Gallery. A regiment of men might cling to it and it would be like an iron bar. I will throw another which will cross the first at right angles and I will take my stand at the center."

While speaking, the ropes were swiftly cast and hung in the air like the threads of a spider's web. The Wizard sprung upon the end nearest the stage and walked to the center of the auditorium and folding his arms looked down upon the people beneath him.

"I will now walk in four different directions at the same time." He became four men and each walked to the end of the rope. The ropes became a gigantic wheel and began to revolve with a Wizard at the end of each of the four spokes. The movement became so swift that the air seemed full of Wizards. Instantly the electric lights were turned out and the house was in absolute darkness. So quickly, that it seemed but the winking of the eye, the lights were turned on and the Wizard was seen standing in the center of the stage with the ropes wound around his arm.

"I assume that you are now convinced that I possess a strength which would enable me to make any number of men my playthings if I so desired. You also believe that I have a right to be called 'The Prince of the power of the air.'

"I have power over the minds and souls of men, so that I can read their thoughts, control their desires, and direct their purposes, whether they are willing or not. As an illustration of this I will give you a series of living pictures. They will be lives in pantomime. The actual persons will be brought here to act out their lives, so that you will recognize them. Some of them are living and in the audience, others have been long dead and buried. To insure success I must have absolute silence. Lest you forget and by an exclamation of wonder or pity, break the spell, I will strike you all dumb."

The words were spoken with such fierce emphasis that for a moment the vast audience was terrified into deathly silence. The audacity of the audience was so reckless, that hundreds endeavored by derisive laughter to show him the feat was impossible. Before a sound was heard, the Wizard waved his hand and the mocking mob was gripped by the throat with an invisible hand of iron. Every one

"Laugh! Applaud! If you can and dare!"

Not a sound was heard, not a hand moved.

"I can force you to be silent, or make you laugh, or cry, as I choose. You know me, now as your Master. The spell cannot be broken until I will to take my hand from your throats. If any one resists, I will tighten my grip and stop the breath entirely."

The living pictures were actual scenes from life. The actors were real men and women, who acted their part as if they belonged to another world. They were within reach of the eye, but beyond the hearing of the ear. The pantomimes were enacted in dead silence.

The first picture was that of a mansion brilliantly illuminated. It was instantly recognized by all. It was the home of one of the best known families of the most select fashionable society.

A palatial parlor appeared and a slight girl dressed with the utmost elegance was seen bidding her betrothed good night. With the kiss of her lover warm upon her lips, she hurried from the room to the street and springing into a cab dashed into the night. It had been the sensation of its day and was then forgotten. Accompanied by her guilty betrayer, she entered the most shameless of the gilded

dens of the metropolis. Her mysterious disappearance broke her mother's heart, and she died crying for her lost child. The father stricken with paralysis, lingered a few hours, and he too passed away. Scenes of the utmost abandon portrayed the wretched girl sinking step by step, deeper and deeper into infamy. Stricken with a fatal disease, robbed of her Madonna-like beauty, agonized with unavailing remorse, she died and was buried in the potter's field.

"Alas!" exclaimed the Wizard, "this tragedy, so well-known to many of you, had no power to stir your hearts to pity or sympathy, while you moved in the same scenes of revelry and debauch. When this poor unfortunate dropped out of your lives of gayety and sin, you neither knew nor cared what her end would be. The guilty author of her shame and the partner of her flight, forgot and deserted her, when disease claimed her for its victim. He still lives. He is here and now learns for the first time the last sleeping place of the beautiful body, he led down the steep of hell. Would you see his life and know his end tomorrow?"

A young man, the sole survivor of an honored family, strolled upon the stage with the insolence and dare-devil strut which characterized him everywhere. Scenes of profligacy and shame followed each other in quick succession. The folly of extravagance and waste which had swallowed up a great fortune in a few years, were illustrated by scores of incidents. Many, if not most of them were the secret incidents of his double life, while he was posing as a lively but honorable member of a family of the best society.

"He descended by rapid stages until he became the victim, and at last the stool-pigeon of a gang of criminals who had robbed him, and ended by kicking him into the street, when he could no longer lure others into their snares. The last scene occurred an hour before he entered 'The Mouth of Hell' tonight. He learned that the last shred of respectability is to be stripped from him tomorrow by his arrest for a nameless crime. Without a friend, he had only enough money to buy his ticket and enough liquor to nerve him to his last crime. He came here with the intention of taking his own life, in your presence, as his last bid for notoriety. I bid him come to the stage to take part in person in the tragedy that will end his wasted life tomorrow, unless he finds the mercy and pardon which he never showed to others."

The disturber of the evening, who had so mysteriously been excluded from the room, earlier in the evening, slowly arose and as if in a trance walked unsteadily to the stage. The house was instantly darkened, with the exception of a dazzling light, which enveloped the wretched man as he stood for a moment facing the awe-stricken crowd. The Wizard, who was little more than a formless shadow by his side, pointed his finger at him and spoke one sentence like a clap of thunder.

"Thou fool! This night shall thy soul be required of thee!"

With a heart-rending groan, the man fell as if dead at the Wizard's feet.

"Laugh, if you dare: Cry, if you must!" thundered the voice of the Wizard.

A wail rose from hundreds of lips. The cry was that of lost souls. Stooping, the Wizard placed his hand upon the face of the unconscious man and said in a stern voice:

"Twelve hours are yet granted you to make your peace with God. Go and pray, if haply the avenger will yet have mercy."

Staggering to his feet, the young man lifted his hands in an agony of pleading, while his face was convulsed with despair. For a moment, he stood facing the multitude and then faded into a shadow and disappeared. The form of the Wizard but faintly discerned in the darkness dissolved. Out of the blackness came another form. It was that of an aged man, with white hair falling to his shoulders and a white beard reaching to his waist.

To be Continued—(The Next Number will contain, "Raising the Devil.")

The Bible surpasses all other books in wisdom and greatness just in proportion as its author is wiser and greater than all other authors. More than all other books combined, the Bible, for some two thousand years, has absorbed attention, enlightened the mind, solaced the heart and formed character.—*Western Recorder*.

The Library Table

Crisis in Church and College*

This book of extraordinary interest and importance has been submitted by the author for Review. We prefer to quote from it, by permission. We know of no small book containing such a world of information of such vital interest to Parents whose children are attending Seminaries and Colleges. We suggest that every Parent reading it, will by first mail write to the President of the School where the Children attend. Ask for an immediate and positive answer to the question: "What are my Children taught with regard to the Bible as the Revealed Word of God." If the answer is not clear and explicit recall the children immediately.

The Book is the result of a wide correspondence with Instructors in Institutions of Learning, and the Examination of the Textbooks. The result is so appalling as to warrant the Title of the Book.

"What have religious teachings to do with the safe-guarding of nations? Is there any kinship between the New Theology, for example, and the recent war?.....To many who do not understand the new religious movement, or better, the modern anti-Christian movement, and its effects upon institutions, individuals and nations, it may appear in itself to be harmless, even helpful, an expression of progress and love for the Truth; whereas, it is a ship adrift upon a dark and raging sea, without chart and compass, whose mariners strive in the stress of the storm and the darkness of the night to get a glimpse of the North Star.

"We shall show a real menace, a colossal evil that has spread its blight over many parts of the earth, a subtle system of false criticism of the Bible, a religion of doubt and respectable infidelity, all of which comes in the name of scholarship, and under the guise or piety, and that has at last manifested its true nature in church and college, and also in the awful panoply of war. It is because of the far-reaching influence of these facts, and the serious lesson they convey to the Christian world that we have decided to expose this anti-Christian propaganda in our modern education.

"America has largely been an evangelistic Protestant nation. Even yet notwithstanding the increase in population, at least seventy-five per cent. are Protestant in religious faith. Germany well knew what a powerful factor this large element is in shaping our foreign policies, how this moral force fought here on this continent the greatest war of history, prior to the recent European struggle, and that to win the sympathy, the goodwill of Protestant America, would be a master-stroke. Consequently, it is claimed that Germany set about to accomplish this object in various ways, chief of which was to Germanize our education. We know that the ambition of the Teuton to master the world was boundless; nevertheless, we are not certain that Germany planned to capture American education and make it in content essentially German. Whether this was or was not the aim, there seems to be a real friendship on the part of the New Theology advocates for German religious opinions. In many of our universities the atmosphere, even in theology, seems to be decidedly German; by which we mean, it is an atmosphere of criticism and doubt.

"The New Theology point of view of the Bible and religion has long since traveled beyond its native soil—in fact it is getting a footing in nearly every center of education the world around. Of all the countries, outside of Germany, America is where this subtle system of criticism, doubt and opposition to a Revealed Religion has done its most destructive work.

"For nearly two generations this teaching has flourished here in many of our institutions of learning. In all the Northern, but especially in the New England States, it has had much to do in moulding religious opinion. Few of our institutions in the North have escaped its blight. It is taught, with few exceptions, in our colleges, universities, divinity schools, normal schools and even in some of our high schools. It may be found in the files of every newspaper, in our weekly and monthly magazines, in every library, in not a few of the Christian pulpits, as it is compromised with by many of the publishers and editors of religious literature, and embraced by thoughtless, skeptical, and superficial Bible students, and others in many walks of life.

"How did such a system of criticism and subtle antagonism to the Bible, as a Supernatural Revelation, find its way to America, and what has been the secret of its spread among the people? The answer is at hand. During the last four decades not a few of our college men took post-graduate work in the German Universities, in order to equip themselves for teaching at home. In these institutions they were instructed by the noted teachers of rationalism, materialistic evolution and the destructive criticism of the Bible, with the

*Published by the Author, Dr. G. W. M'Pherson, Yonkers, N. Y.

result that they accepted these principles and philosophies that later set Europe and the world on fire. Our splendid young men were taught in Germany to look upon the great historic facts of the Bible as largely fable, tradition and superstition fit only for the people of a dead and far gone past. They were instructed to view the doctrines of Creation and the Fall, as recorded in Genesis, as legendary, poetry, and of the Virgin Birth, Deity, Resurrection of Christ, and Redemption through his blood, as mythological, though with reverence, tolerance and patience, but withal with intellectual contempt.

"And what has been the result? Our students, in many cases, returned to sneer at 'Sunday-School religion,' and the great facts of Christianity. Of course to be 'learned,' they, too, must teach here at home, as did their masters at Heidelberg, the new doctrines.

"Then again, German books on theology, psychology and science were translated and scattered broadcast over the land. No instructor was supposed to be well informed who did not bow to their authority. Thus by the work of our own students, and by books of German authorship, which are found in every university library and classroom, either as text-books or reference books, the anti-Bible Modernism has been popularized and entrenched in America. The respectable swarm of false theories made weighty and acceptable by the influence of the German Universities has taken root in many parts of this Republic.

"The New Theology has learned the art of misrepresenting history. It can so influence our young men and women in our institutions of learning that they return to their friends to deny everything they had formerly believed as sacred and vital to their faith. The Bible is to them no longer the Word of God and authority. They are themselves the only authority. They view the past, with its prophets, saints and martyrs with some toleration, but withal with pity mingled with contempt; while the present they worship. They laugh at the old-fashioned out-of-date folks who cherish faith in the 'obsolete doctrines.' Herein lies the danger of Modernism: It is a system of blind optimism that greets the world with a laugh; that wears the smile of an angel, the dignified robes of the university and of religion; but like an old master's impersonation of sin, it would not be unkind to say: 'It carries a danger in its sleeve.'"

JESUS THE CARPENTER

BY CHARLES M. SHELDON.

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which His fingers once did cling.

If I could have the table He
Once made in Nazareth,
Not all the pearls in all the sea,
Nor crowns of kings or kings to be
As long as men have breath,
Could buy that thing of wood He made—
The Lord of lords who learned a trade.

Yea, with His hammer still is shown
By honest hands that toil,
And round his table men sit down;
And all are equals, with a crown
Nor gold nor pearls can soil;
The shop at Nazareth was bare—
But brotherhood was builded there,

Never be thy shadow less,
Never fail thy cheerfulness;
And, whatever lot be mine,
Long and happy days be thine.

—John Greenleaf Whittier.

"TILL HE COME"

BY REV. EDWARD H. BICKERSTETH.

"Till He come!" O let the words
Linger on the trembling chords;
Let the "little while" between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that "Till He come!"

Clouds and darkness round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death and darkness, and the tomb,
Pain us only "Till He come!"

When the weary ones we love
Enter on the rest above,
Seems the earth so poor and vast,
All our life joy overcast?
Hush, be every murmur dumb;
It is only "Till He come!"

See the feast of love is spread,
Drink the wine, and break the bread;
Sweet memorials, till the Lord
Call us round His heavenly board,
Some from earth, from glory some,
Severed only "Till He come!"

Editor's What Not

Wanted, 1000 Partners

To The Christian Laymen of America and Canada:



God called me from the pastorate of one of the great Churches of my Denomination to arouse the Church to the need and neglect of the Old Minister. A loyal Band, by counsel and support, guided and maintained the Campaign for years in thousands of Churches, and hundreds of Ministers' Meetings. The Church was aroused and the Veteran Minister became a Pastor Emeritus, with a Pension based upon his term of Ministerial Service.

In as phenomenally a Providential way as before, God called me to arouse the Church to the menace of the Infidel Assaults upon the Old Book. A loyal Band, in this work, as in the one before, by counsel and support have guided and maintained the Campaign in Defence of the Word of God. The Magazine which was the Organ of the Bible League of North America, after a silence of about two years, was revived with the new name, **THE BIBLE CHAMPION**. Over seven years have been given to this work, in addition to the pastorates of important Churches. A sympathetic and generous co-operation of lovers of the Bible of all creeds, has been manifested throughout the United States and Canada. This year, I concluded my seventeenth year in the pastorate of five Churches in Greater New York. I have retired from active pastorate to devote my whole time and service to the Bible League of America, and the editing of **THE BIBLE CHAMPION**.

While I was Pastor of a Church, I had a salary for my living expenses, and a Parsonage that enabled me to provide, without charge, offices for the Bible League. I was stenographer and typewriter and thus the expenses were brought to the barest sum to keep the Magazine going. Now I am retired upon my small Pension, hire my own house, and must have Partners to continue the work. The loyal Band, whom God raised up, have made success possible in the past by generous contributions from Five Dollars a year, up to a number of generous sums by friends of means. May I not depend upon all who have been for these seven years, my main-stay in counsel and support? If so, continued and greatly increased success is assured. We solicit many new Partners to join us, that we may project at once a Campaign that will be Continent-wide. If we could sow the land with our Literature, we would rally a great multitude to join us and soon put an end to the open and defiant attacks upon the Scriptures. Contributions may be made in any amount. \$1.50, will be applied to a year's subscription to the magazine, the remainder will go to the Expense Account. You will gladden the heart of the sorely burdened Editor, if by return mail you will write a letter of encouragement and cheer and become one of our Loyal Band. Address Jay Benson Hamilton, D.D., General Secretary of the Bible League of North America, 24 East 125th Street, New York City, N. Y.

Presbyterians True Blue



We always did like the Presbyterians. If the Methodist Churches were to go out of business, we feel we would be foreordained to hike to the nearest Presbyterian and "join on probation." The Presbyterian is not a high-flier. One on wheels or horse-back would not be quite *apropos*. His forte is to seek a fundamental spot, take possession and dig in. When he strikes rock-bottom, as he generally does, he recalls that Old Highlander, who issued his war-cry:

"Come one, come all, this rock shall fly
From its firm base as soon as I."

A Presbyterian heretic is so unthinkable, that the denominational adjective is regarded as a *nom de plume*, for a *camouflage* purpose. There is much talk

of Church Union, of all sorts and conditions. One might be suggested as ideal—Methodists and Presbyterians. Methodist *dash* and Presbyterian *stick-at-it*, would be a winning combination, something after the sort of an "irresistible force and an immovable body," both in one.

We give in Club Department, this number two Articles, one showing a Presbyterian Precipice, the other a way out of a Methodist Morass. Both branches of the Church Universal are assailed in their most sensitive spot. Admission to the Ministry is our Achilles' heel. A Satanic thrust here is inevitably fatal. The care, the pains-taking, the almost *fussy* watchfulness at the door of the pulpit to keep out "the impossibles," evidences the universal consciousness that only "eternal vigilance is the price of safety."

Satan does not need to have us wire him to that effect. His emissaries urge us to more strenuous effort and kindly offer to stand guard while we rest or sleep. One of the most shameful and alarming religious facts is the long list of institutions of learning—Universities, Colleges, Theological Seminaries stolen from Evangelical Denominations to teach so-called liberal Theology. There is not a single instance of the stealing being the other way.

The Editorial from *The Presbyterian* stings like fire. It graphically portrays a scene at the Editor's matriculation, coming to the Seminary from a School that was a traitor to the truth. The generous benefactor after whom the Seminary was named, was sitting helpless upon the platform, while his son read the father's message to the students. "The strong paper set forth the great essentials of evangelical truth, expressing loyalty to the Confession of Faith and declaring unflinching confidence in the Bible as the only infallible rule of faith and practice, had a strong, stimulating and confirming effect." No wonder the Editor wrote the burning words, which we repeat:

"When one thinks of the purpose and belief of this big, generous man, devoting large sums of money to the equipment, maintenance and development of this institution on a strictly evangelical basis, and when he remembers the labors and prayers of the noble men who gave their lives to the same purpose, then he cannot escape the conclusion that the present efforts to prostitute this Seminary are a piece of moral violence."

Had he said it was a deed of *villainous rascality*, he would have been within the bounds of Christian charity. We believe it would be better to set fire to the property and wipe it out forever, rather than to have it stand for the years to come a monument of *Christian Larceny*. Look at the long list of schools, lost to God and truth by rascality, that would have received fitting penalty behind the bars, had the law on the statute books been enforced. The Penal Code makes no allowance for larceny for religious purposes. What a clearing there would be in the scholastic sky if every Trustee who was guilty of larceny for God, as he would justify it, and every Member of a Faculty who became an accomplice in the crime, were to have an enforced vacation in jail, while his salary was sequestered to replace the "stolen cash?"

Paul the Unafraid

ACTS 13:10.



OW much we miss Judge Francis J. Lamb. If he had not sternly but kindly rebuked the Editor for wasting time and opportunity, we might have dawdled along, and thrown away the chances now opening. We did not sulk nor joke, but reminded him, we had relatives in Missouri, and said: "Show Us!" He took some of the recognized leaders in the Critical Cult, and without heat, passion, or bitterness, convicted them of being *false witnesses*. The method suggested, and followed, was the simple, common one, of applying the rules of juris-prudence, as observed in all Courts in the world. Ask the Critic to state his case. Quotations from the published utterances of the Critic were stated. Then the Judge asked for evidence in proof of the statements. None is offered, never has been and never will be, *for there is none*. No discussion is permitted, prior to pre-

sentation of the evidence. The Critic is great in Discussion. That is all there is to his propaganda. Following the custom of Courts, any cause unable or unwilling to sustain its position by evidence, the only legal proof, is *thrown out*. The witness is dismissed as unworthy, false, and excluded from further participation in the matter.

"False Once, False Always", makes it unnecessary to prove the Critic a habitual *liar*. One deliberate lie shows that he will lie whenever he is permitted to open his mouth. Starting from this established legal position as *impregnable*, we have taken the leaders of the Cult and checked off the *false statements*, **they have made as true, and we have discredited every one, we have examined, as false and unworthy witnesses.** The time to state this fact to the Church at large has now arrived. In this number we have put Prof. Kyle on the witness stand. He offers unquestioned proof that Prof. Driver has done in Archocology, exactly as Judge Lamb showed he had done in the case he conducted against him. *He had salted the Mine!* Driver is no longer an acceptable witness in any case relating to Bible discussion or interpretation. We have done the same with Prof. Kent several times, with the same result. We have in store a dozen or more, for whom the same process is in preparation. We ask our readers to gather for us the unquestioned statements of the Critics of the Bible within their knowledge. We will submit them to the recognized authorities after the Judge Lamb method. Wiener, the brilliant Hebrew lawyer of London, was the originator of this process. His suggestion to Dr. Driver, Dr. Skinner, and Dr. Briggs that a suit for libel for the assured libellous language, he had used, would put an end to the Astruc theory. It was merely a hint, that under a Court summons, the Critic, could not fail to attend trial. He would be compelled to substitute evidence for Plea. He would be required before offering his evidence, to declare:

"I will tell the truth, the whole truth, and nothing but the truth, so help me, God."

There is not a Critic now dead, from Astruc down, who would have sworn to his evidence, nor a single living one in any land, who would dare go on the witness stand and after that oath, repeat the falsehoods, which he has written in his books. The Judge is as true as God to his pledge—the lawyer as true to his oath—the jury as true to their oath—to see to it that the verdict shall be in accordance with the evidence produced in Court at the time of trial.

We start with this established, in advance; thanks to Judge Simon Greenleaf, the universally recognized authority on Legal Evidence in the Courts of the Civilized World. The Books of the Holy Scripture are Ancient Documents, that require nothing to maintain their accuracy and truth but their own contents. They are in effect the depositions of their Authors, accepted as competent Witnesses. Thanks to Judge Lamb, who followed up Judge Greenleaf's work, it has been shown that the Courts of the World for three centuries have maintained the Ancient Document Rule, without a dissenting voice from the Bench of the total number of Judges associated in the case. Here the Church of God takes her stand. The case is already proven. The Holy Books are immune. The Critic who assails them may be met universally as Paul met the Sorcerer Elymas:

"O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?" (Acts, 13: 10).

"There is a good story going the rounds of a man who was giving, with much unction, the account of his conversion. It was in a testimony meeting. He said he could remember the very day when he put the gospel harness on. He said he could hear yet the sound of the hames when they fell in place on the collar, and he said he had not had the harness off for forty years. Another brother, who was present, begged leave to speak. He said he had lived alongside of the friend who had just sat down, for thirty years, and according to his experience with him, he thought he had worn the breeching out kicking more than he had worn out the collar pulling."

Corrections and Apologies

These are troublous times for periodicals. Even the best of them sometimes show typographical errors. THE CHAMPION has its own difficulties in this regard and its editors have had their patience sorely tried at times by failures of that sort. They do their best, but the printer's assistant—they sometimes think that the mediaeval designation for him is a better one—does not always heed their admonitions, and blemishes result.

In the November issue, for example, four blunders appear in Dr. Magoun's article, although the copy was right and the proof was carefully and clearly marked. Two of the errors may have been due to the limitations of the font of type used in that connection, and that may excuse the printer; but the other two went the limit by introducing *sh* and *c*, neither of which can be

found in the Greek alphabet, into two Greek transliterations. If any Greek scholar wondered at the combination, he can rest assured that the above mentioned assistant—the other name for him will do in this connection—was alone responsible. Possibly he was not able to pronounce *echthra* and did not see how any one else could. *Hermēnetuēs* may have struck his fancy; for he put a *c* into it (*hērmēccutes*) and got something that might be called cute although it was not Greek.

The editors therefore trust that readers will be charitable and have patience with our failures, and in justice to the printer they would also like to say that the office is simply swamped with extra work in these busy days and there is a limit to human endurance and accuracy. We shall continue to do our best and hope for improvement.

Our Campaign for 5000 New Subscribers

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11. Why not send the Champion to your friends as a Christmas Gift? You could do nothing more fitting!

12. Why not have your Young People's Society, or some other Society, raise a Club of 15 and earn a Bible for use in their meeting room?

13. A large number of Y. M. C. A., War Encampment Reading Rooms, College Libraries, ask if we have a fund to supply them. Why not make a contribution to some such deserving institution as a Christmas Gift?

14. Do you know there is no other magazine printed to take the place of the Champion—it is the Official Organ of the Bible League of North America.

? ? ? ? ? ? ? WHAT IS YOUR ANSWER ? ? ? ? ? ? ?

INTERESTING LETTERS FROM OUR SUBSCRIBERS

"I have been wondering whether it be the right thing in such a case as that of the BIBLE CHAMPION needs, to outline the matter and its possibilities to a few men of large means, thus to secure the necessary funds, rather than to use the same time and energy in bringing in a few dollars from those who are able to afford but the few dollars. My suggestion may be without a true appreciation of the situation, but I incline to think that somewhere at rest there is a sufficient sum of money to meet the full requirement. Wishing only to help, I am yours sincerely."

I wish to reply promptly and express my pleasure, the new and augmented hope which it inspires within me for usefulness and success in the future, and my congratulations to you for the relief it brings to you from the burdens of the merely clerical and managerial work of the publishing office, and the consequent leisure and opportunity it gives you for the editorial function, and for the prosecution of the very important work of reviving, reorganizing and putting new life into the old local leagues of the 'Bible League of North America,' and establishing other branches, or locals, in other cities of our land, by holding conferences in the way you propose, delivering your 'Parables' and promoting a constant, active co-operation between the local branches and the parent league at New York

"I am greatly pleased with your conduct of the BIBLE CHAMPION. The friends of the Holy Scriptures have great reason to be encouraged by the outcome and result of the Higher Criticism, so-called, and the 'New Theology.' The world owes the present awful catastrophe to the teaching and influence of the German Universities. Where else did the Kaiser and his Statesmen and Generals get their ideas? The Old Germany of Martin Luther and his followers is worthy of our highest respect. The New Germany of the University Professors is a curse to mankind. The Professors in our American Universities and Colleges will surely have to cease looking up to Germany for their ideas. Where else can they go now, but to the New Testament—to the teachings of the Son of God and His inspired Apostles! Then they will find the true Philosophy of Life and a Science which will endure forever. Their teachings will then coincide with the common sense of mankind, and will promote the peace, welfare and happiness of the world. Wishing you great success in your work, I am sincerely yours."

"The BIBLE CHAMPION for July has just come to hand. I am delighted with this marriage. The union of these two good magazines will make one of the very best magazines that can come to any preacher's table."

"Your Magazine fills a vacancy in these dark days and encourages one to hold fast to the old truths, irrespective of the critics."

A Sermon by Mail

At the Marble Collegiate Church, Fifth Avenue and Twenty-ninth Street, New York City, printed copies of

Dr. David James Burrell's Sermons are gratuitously distributed at the evening service every Sabbath (usually about 35 issues per annum), from October to June, inclusive.

For the convenience of persons wishing to receive the sermons weekly, a mailing list has been established, to which names may be added at any time by the payment of one dollar to cover postage and mailing for one year from date of receipt.

Subscriptions and requests for specimen copies should be sent to Miss Mercé E. Boyer, 1 West Twenty-ninth Street, New York City.

An Unusual Opportunity

Our readers are familiar with the writings of Dr. Luther T. Townsend, who has published many Books and Pamphlets of note.

We were fortunate to procure the ends of editions still on hand and will offer what we have at the unusual price of

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Volume 24 of BIBLE CHAMPION is made up of six numbers (Jan.-June) of The Sermonizer, and six numbers (July-Dec.) BIBLE CHAMPION, and contains 504 pp. This volume—Vol. 24—1918—is bound in beautiful silk cloth, uniform with Sermonizer Bound Volumes, and sells at \$2.25, prepaid.

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Is. 9, 1, 2.
Is. 42, 7.
Luke 2, 32.
m Mark 1, 14.

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